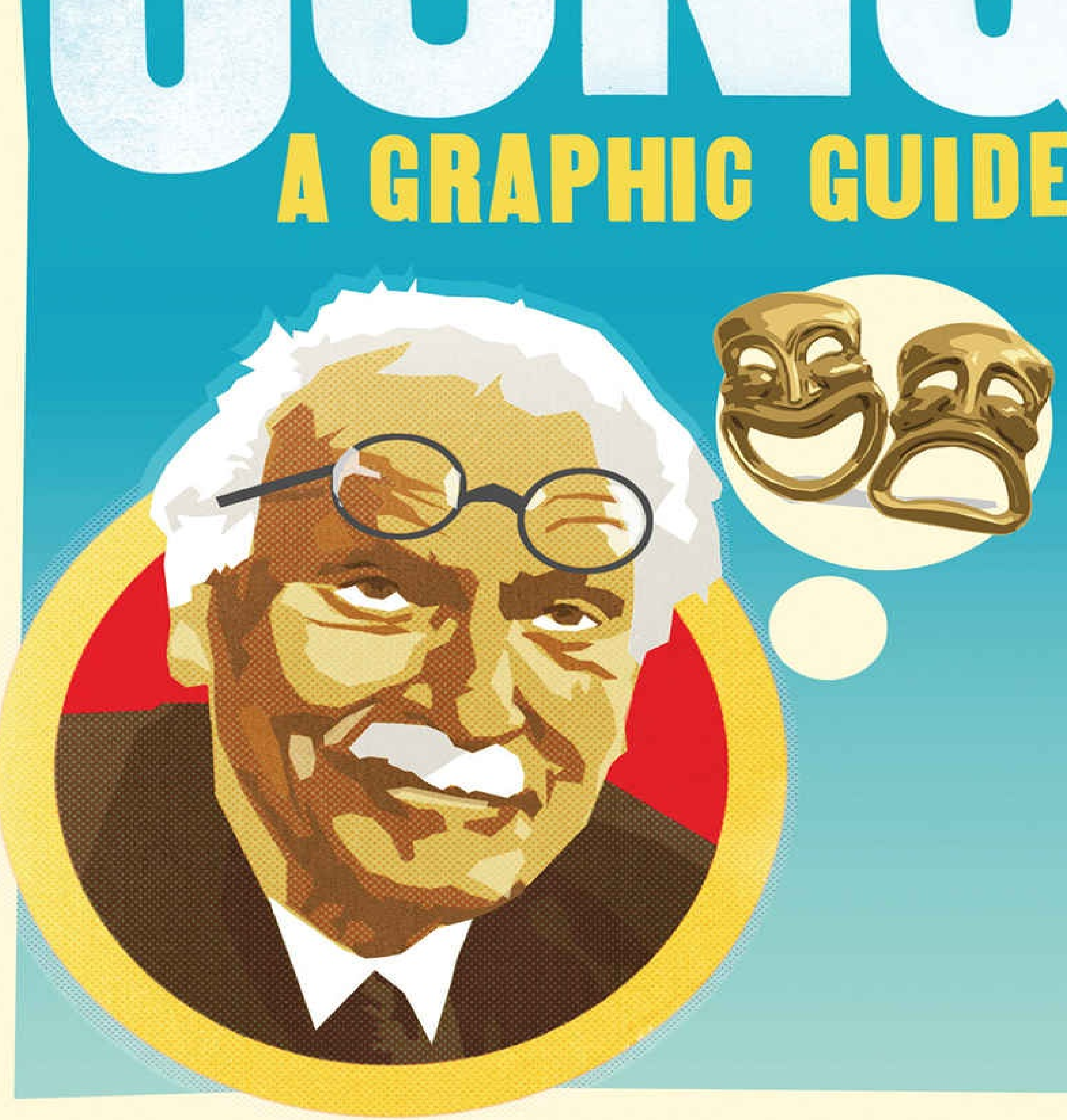
INTRODUCING

JUNG

A GRAPHIC GUIDE



MAGGIE HYDE, MICHAEL McGUINNESS & OLIVER PUGH

→INTRODUCING

JUNG

MAGGIE HYDE & MICHAEL McGUINNESS

ICON

Published by Icon Books Ltd, Omnibus Business Centre, 39–41 North Road,
London N7 9DP
Email: info@iconbooks.com
www.introducingbooks.com

ISBN: 978-184831-856-4

Text copyright © 2012 Icon Books Ltd

Illustrations copyright © 2012 Icon Books Ltd

The author and illustrator has asserted their moral rights

Originating editor: Richard Appignanesi

No part of this book may be reproduced in any form, or by any means,
without prior permission in writing from the publisher.

Contents

Cover
Title Page
Copyright

Boyhood Soul-Searching
Zofingia Days
Psychiatry
The Discovery of the Unconscious
Freud
Burghölzli
The Case of Babette
Family Life
Meeting Freud
(1) The Issue of Freud’s Authority
(2) Theoretical Differences
(3) Philosophical Differences
A Strange Incident
The Case of Miss Frank Miller
The Nekyia or Night-Sea Journey
An Overpowering Vision
Liber Novus: The Red Book
Spirit of this Time (the *Zeitgeist*)
Spirit of the Depths
Mythopoeic Imagination
Mandala: the Path to the Centre
Instincts and Archetypes
Archetypes and Images
Voyage into the Unconscious
Some Basics of Jungian Analysis: (1) The Symbolic
(2) The Transcendent or Healing Function
(3) Active Imagination
The Centring Process – Individuation
Dreams and Visions
Building Stones…

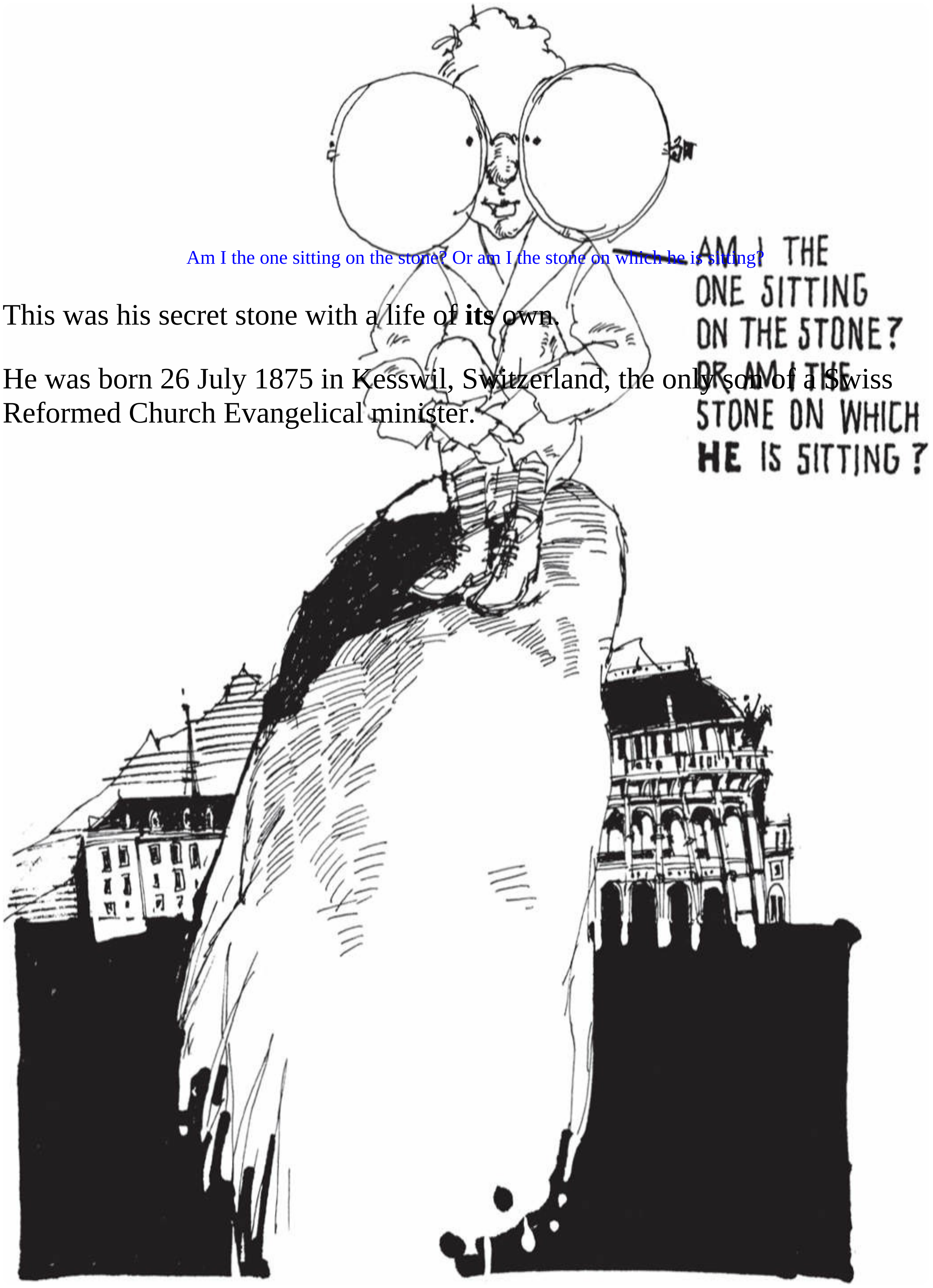
…the Bollingen House
Jung’s Practice of Analytical Psychology
The Structure of the Psyche
Psychological Types: (1) Two Attitudes
(2) Four Functions
The Return of the Repressed
Eight Psychological Types
Four Archetypal Figures
Collective Shadow
Male and Female Soul-Images
The Anima
The Animus
Complementary Images
Mixed Types
Jung’s Women
A Stone in Space
“4.4.44”
The Uncanny
The Fox
Psychology of Religion
Symbolism of the Catholic Mass
Christ, an Archetype of the Self
The Faust Legend
The Fourth Term
The Age of the Fishes
The Birth of Christ in Pisces 1
The Spread of Christianity
Moving towards the Antichrist
Prophecies of the Antichrist
The Mirror-Image Opposite
Scientific Rationalism
The Psychology of Alchemy
The Alchemist’s Stone
The Spirit of Mercurius
Stages in the Individuation Process
The Chemical Marriage

The Rosarium Philosophorum – or – Philosophers’ Rose Garden: 1. The Mercurial Fountain
2. King and Queen
3. The Naked Truth
4. Immersion in the Bath
5. The Coniunctio or Intercourse
6. Death and Putrefaction
7. Ascent of the Soul
8. Purification
9. The Return of the Soul
10. The New Birth or Rebis
Synchronicity
Is it “meaningful” or is it just coincidence?
Qualitative Time
Synchronicity and Post-Einsteinian Physics
Synchronicity and Quantum Mechanics
An Astrological Experiment
“Secret Mutual Connivance”
The Double Conception
Science and the New Age
The End?

Supplement: Jung and the Nazis
Little Dictionary
Further Reading
Index

Boyhood Soul-Searching

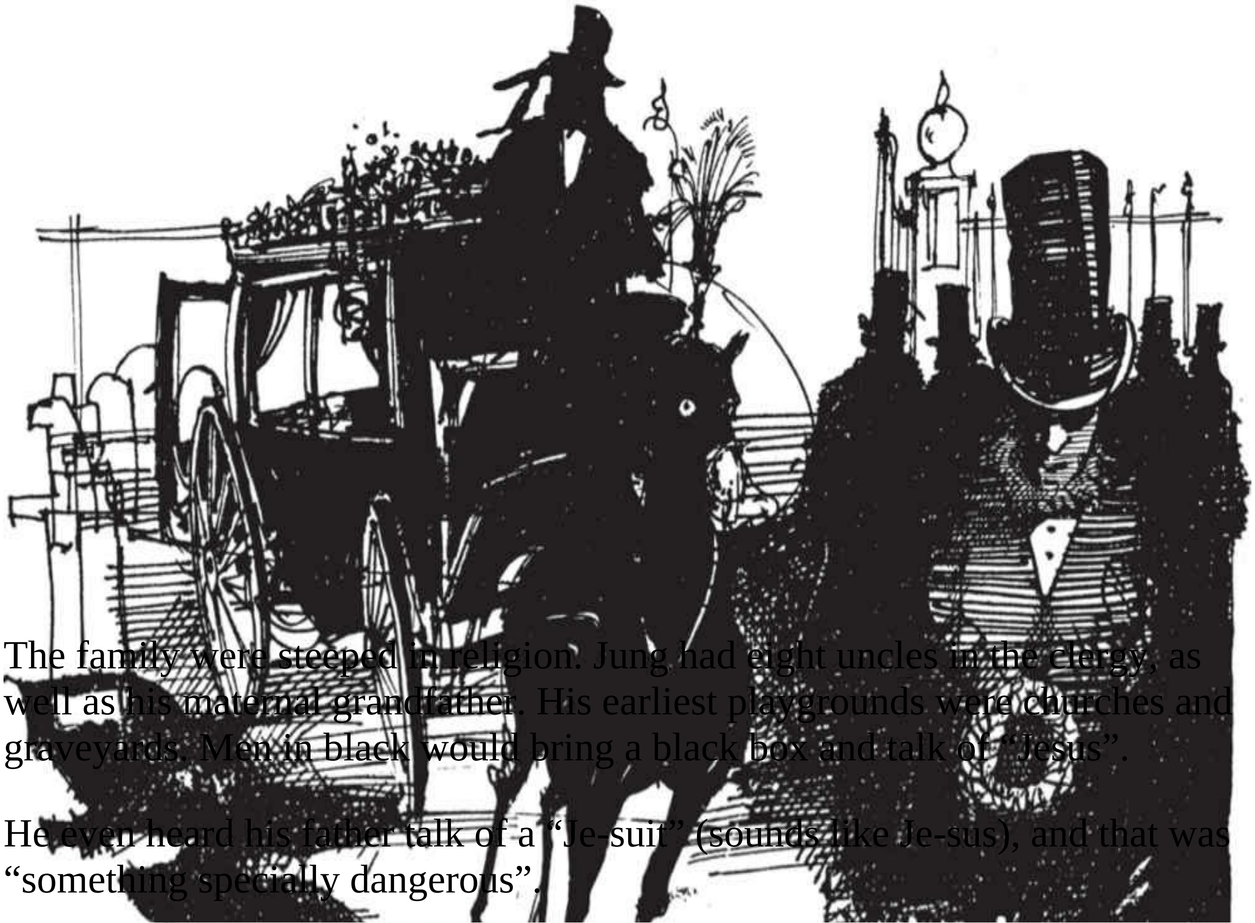
Carl Gustav Jung was a strange melancholic child who had no brothers or sisters until he was nine, so he played his own imaginary games.


AM I THE ONE SITTING ON THE STONE? OR AM I THE STONE ON WHICH HE IS SITTING?

Am I the one sitting on the stone? Or am I the stone on which he is sitting?

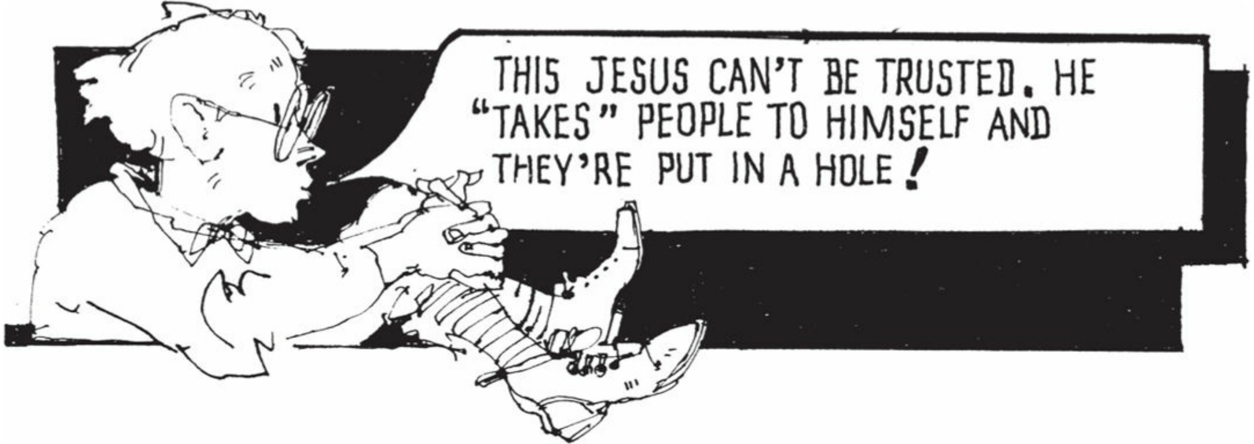
This was his secret stone with a life of **its** own.

He was born 26 July 1875 in Kesswil, Switzerland, the only son of a Swiss Reformed Church Evangelical minister.



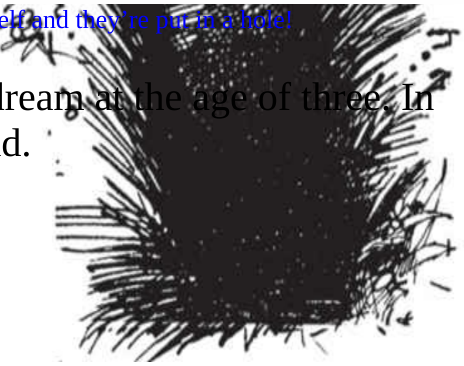
The family were steeped in religion. Jung had eight uncles in the clergy, as well as his maternal grandfather. His earliest playgrounds were churches and graveyards. Men in black would bring a black box and talk of "Jesus".

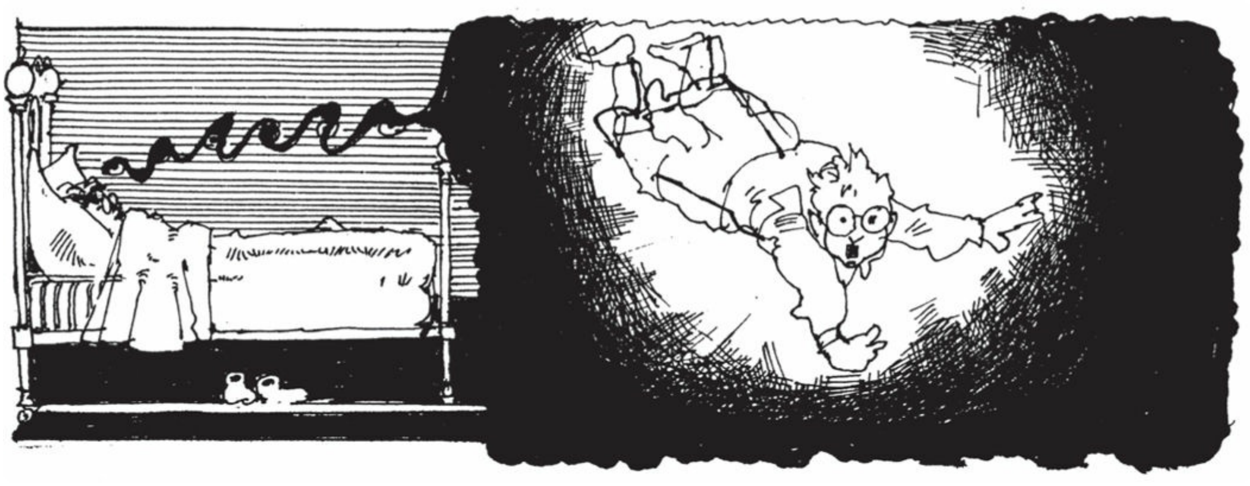
He even heard his father talk of a "Je-suit" (sounds like Je-sus), and that was "something specially dangerous".


THIS JESUS CAN'T BE TRUSTED. HE "TAKES" PEOPLE TO HIMSELF AND THEY'RE PUT IN A HOLE!

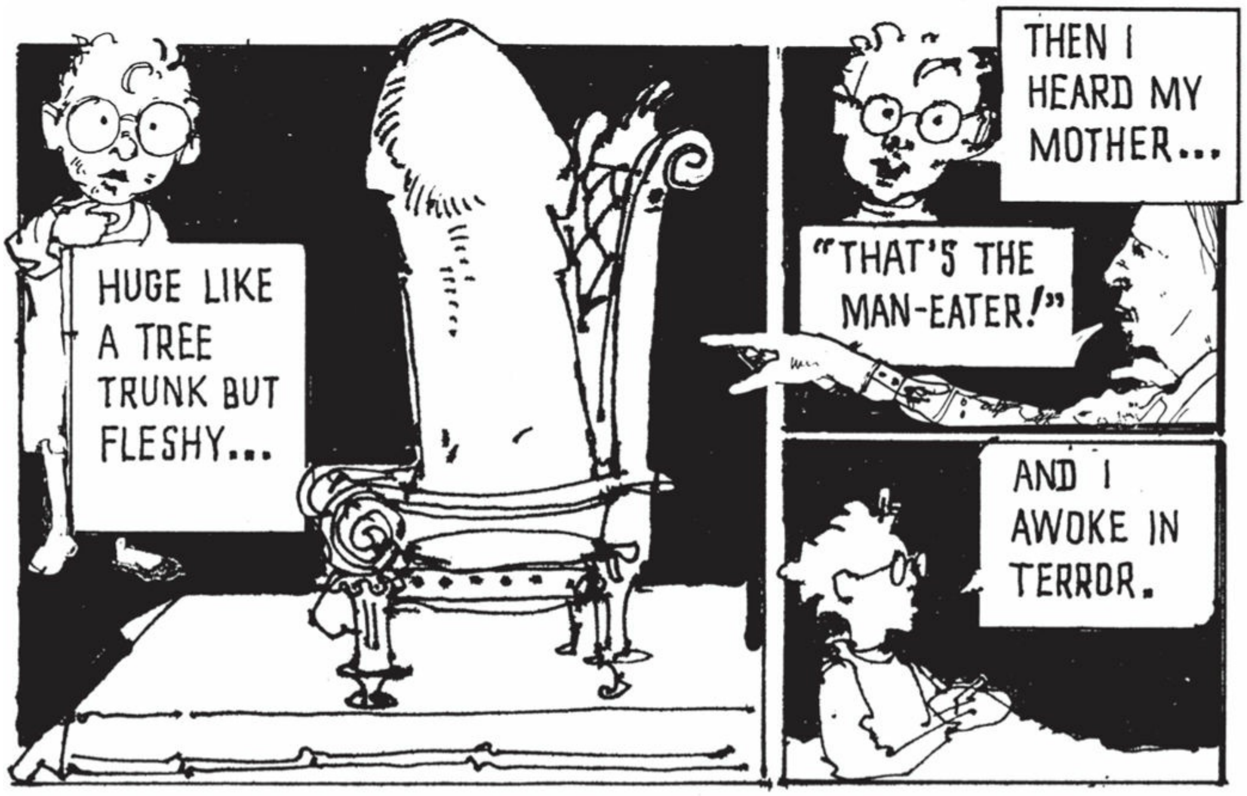
This Jesus can't be trusted. He "takes" people to himself and they're put in a hole!

Jung says that his intellectual life began with a dream at the age of three. In his dream, he descended into a hole in the ground.





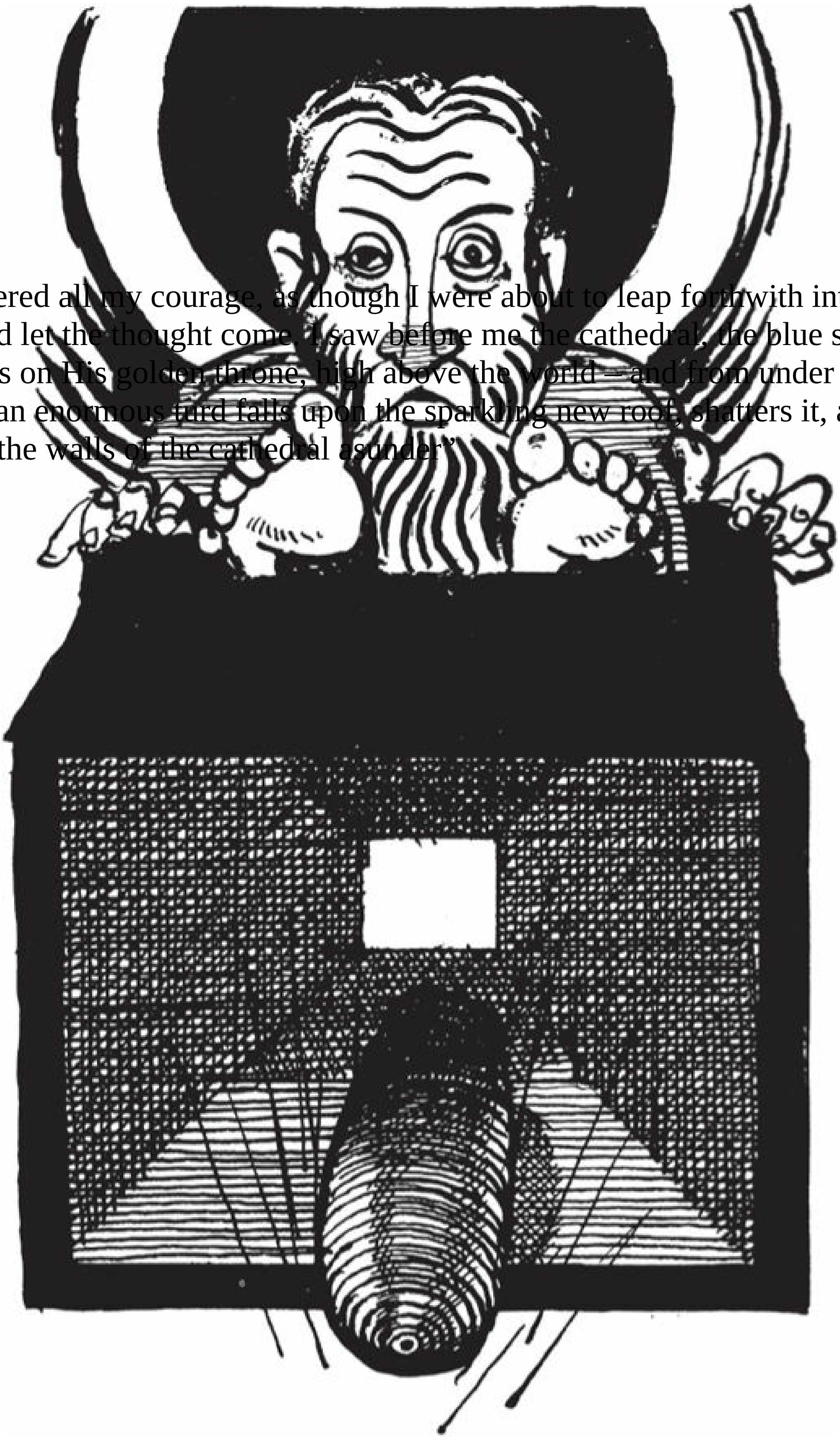
It leads him into a large chamber, a red carpet and a golden throne on which a strange being sits.


HUGE LIKE A TREE TRUNK BUT FLESHY...
THEN I HEARD MY MOTHER...
"THAT'S THE MAN-EATER!"
AND I AWOKE IN TERROR.

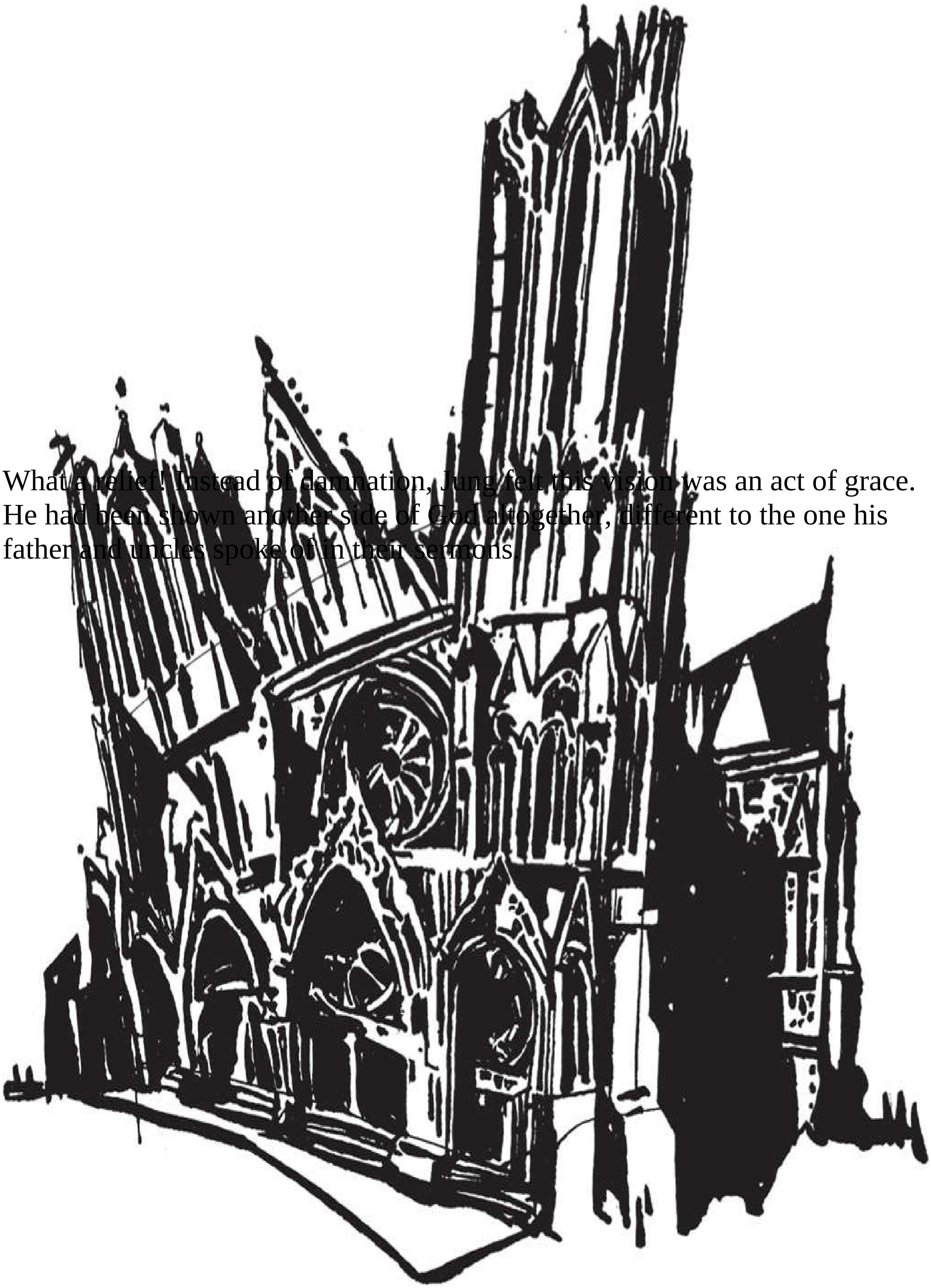
Huge like a tree trunk but fleshy…
Then I heard my mother…
“That’s the man-eater!”
And I awoke in terror.

Decades later, Jung came across a reference to the motif of cannibalism in the symbolism of the Mass. And only then did the image of the “man-eater” make sense to him. He realized that the “dark Lord Jesus, the Jesuit and the phallus were identical”. They represented a dark creative force in nature, the investigation of which he pursued throughout his life.

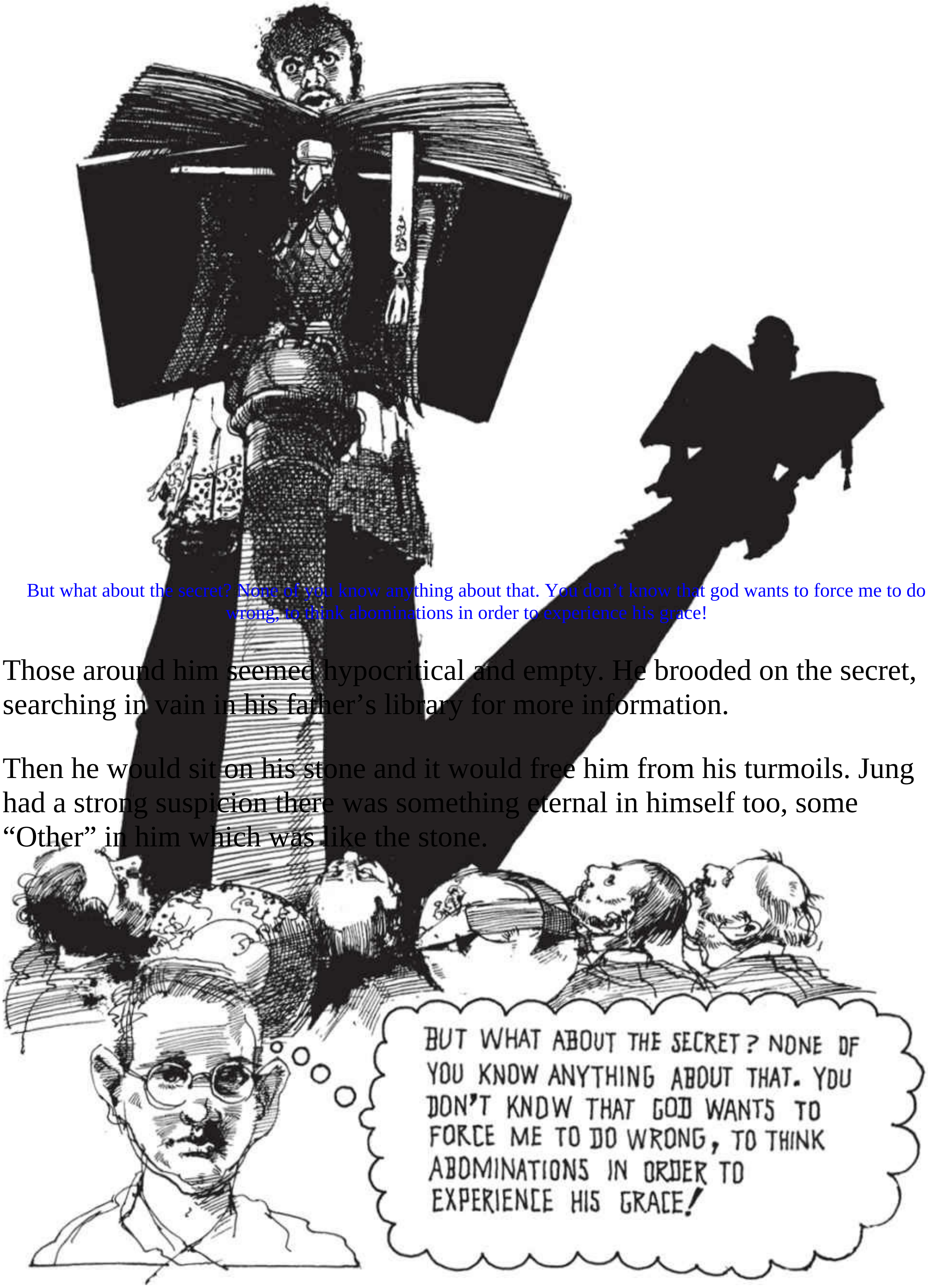
But it was God who really interested Jung. God tested him out by tempting him to think unutterable sinful thoughts.



“I gathered all my courage, as though I were about to leap forthwith into hell-fire, and let the thought come. I saw before me the cathedral, the blue sky. God sits on His golden throne, high above the world – and from under the throne an enormous turd falls upon the sparkling new roof, shatters it, and breaks the walls of the cathedral asunder”



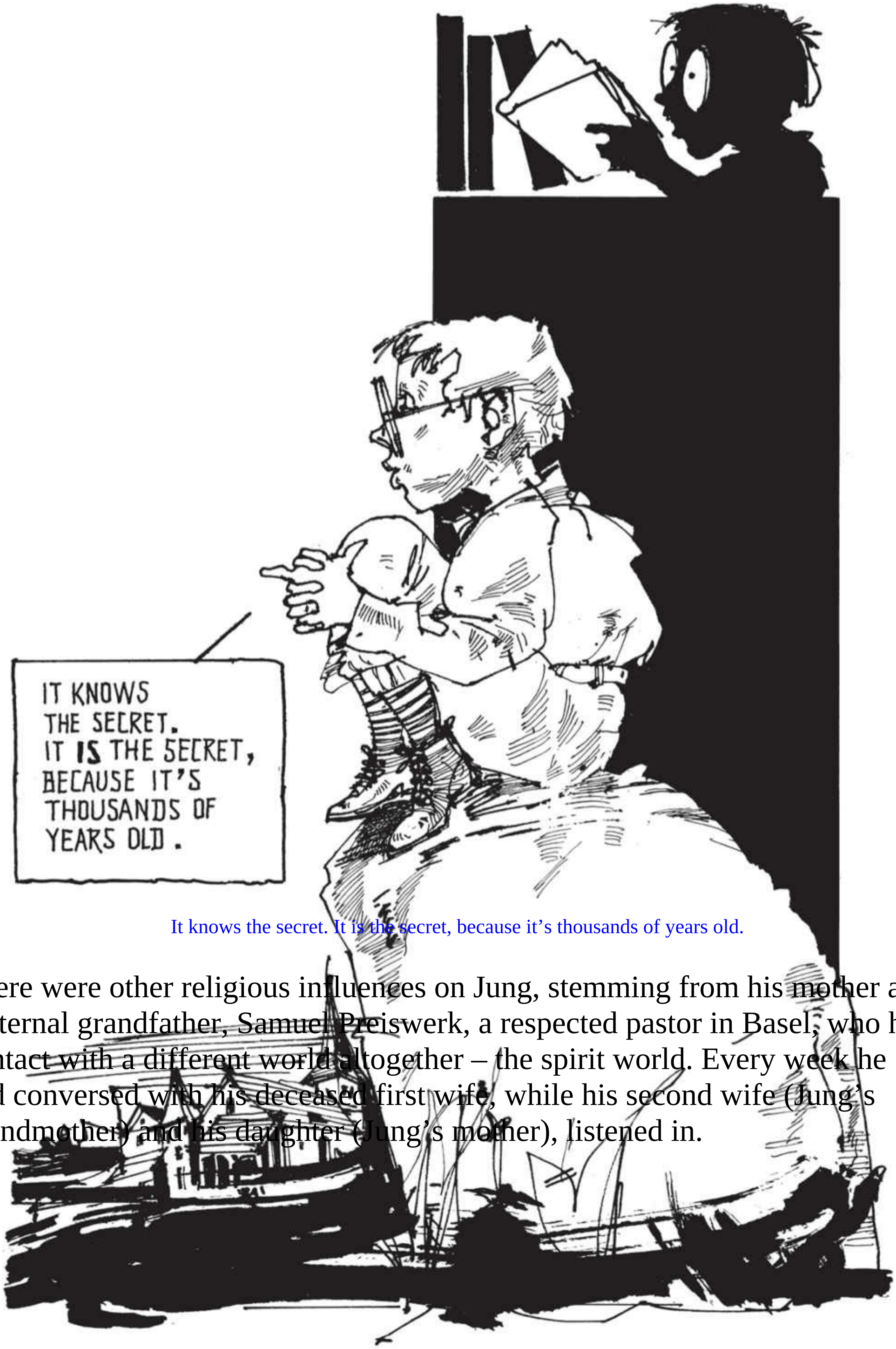
What a relief! Instead of damnation, Jung felt this vision was an act of grace. He had been shown another side of God altogether, different to the one his father and uncles spoke of in their sermons.


BUT WHAT ABOUT THE SECRET? NONE OF YOU KNOW ANYTHING ABOUT THAT. YOU DON'T KNOW THAT GOD WANTS TO FORCE ME TO DO WRONG, TO THINK ABOMINATIONS IN ORDER TO EXPERIENCE HIS GRACE!

But what about the secret? None of you know anything about that. You don't know that god wants to force me to do wrong, to think abominations in order to experience his grace!

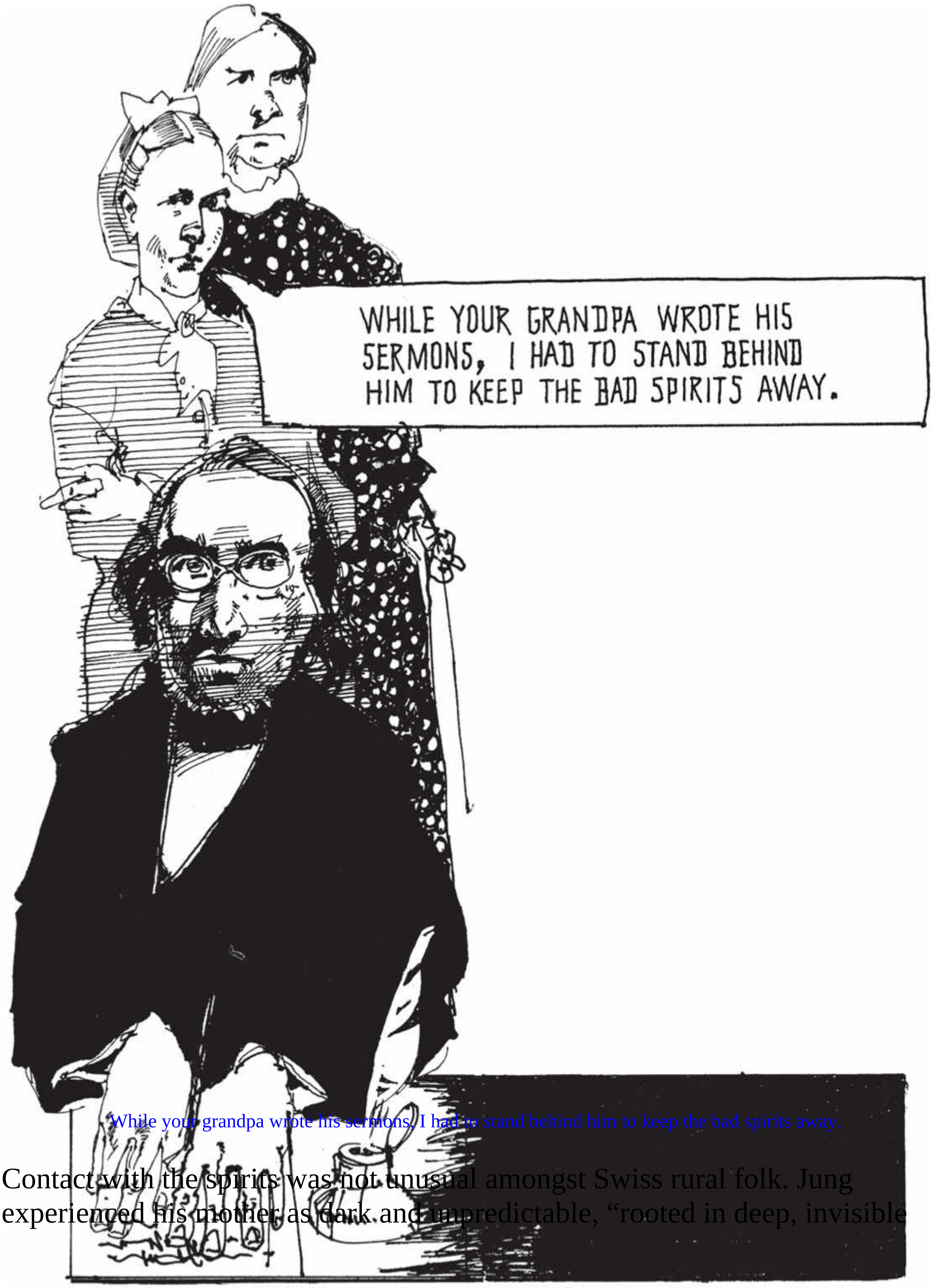
Those around him seemed hypocritical and empty. He brooded on the secret, searching in vain in his father's library for more information.

Then he would sit on his stone and it would free him from his turmoils. Jung had a strong suspicion there was something eternal in himself too, some "Other" in him which was like the stone.


IT KNOWS THE SECRET. IT IS THE SECRET, BECAUSE IT'S THOUSANDS OF YEARS OLD.

It knows the secret. It is the secret, because it’s thousands of years old.

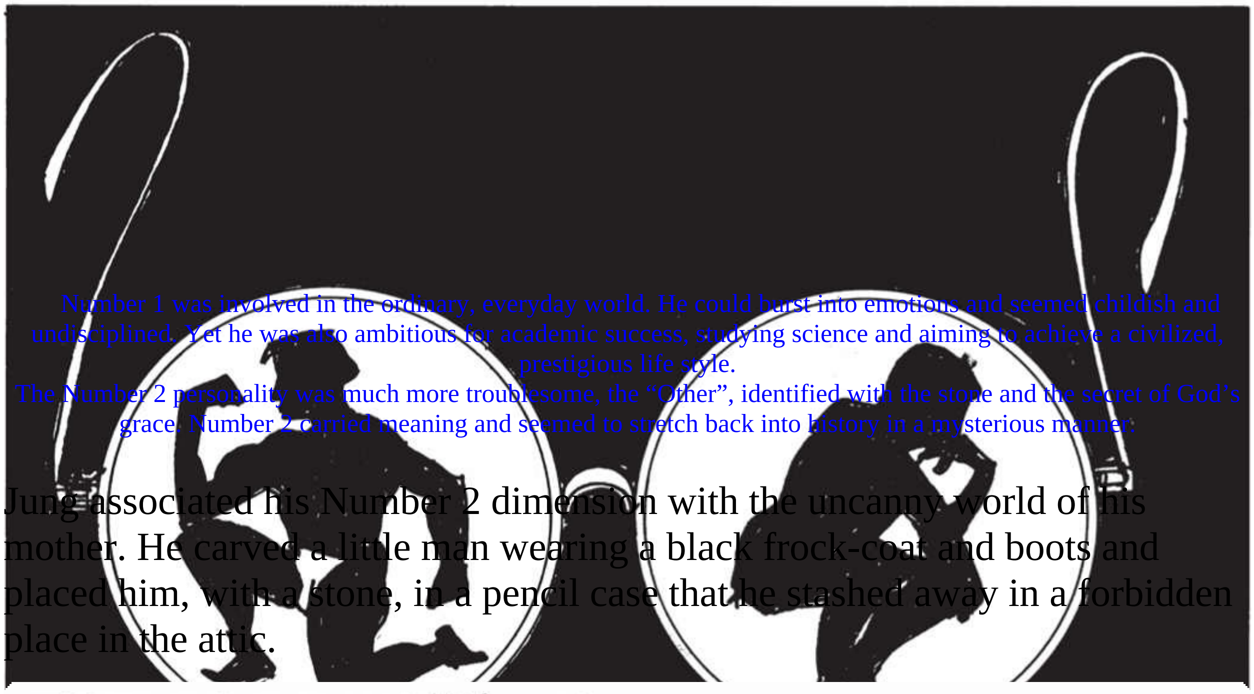
There were other religious influences on Jung, stemming from his mother and maternal grandfather, Samuel Preiswerk, a respected pastor in Basel, who had contact with a different world altogether – the spirit world. Every week he had conversed with his deceased first wife, while his second wife (Jung’s grandmother) and his daughter (Jung’s mother), listened in.


WHILE YOUR GRANDPA WROTE HIS SERMONS, I HAD TO STAND BEHIND HIM TO KEEP THE BAD SPIRITS AWAY.

While your grandpa wrote his sermons, I had to stand behind him to keep the bad spirits away.

Contact with the spirits was not unusual amongst Swiss rural folk. Jung experienced his mother as dark and unpredictable, “rooted in deep, invisible ground”. She knew the world of the uncanny and she could be frightening and erratic.

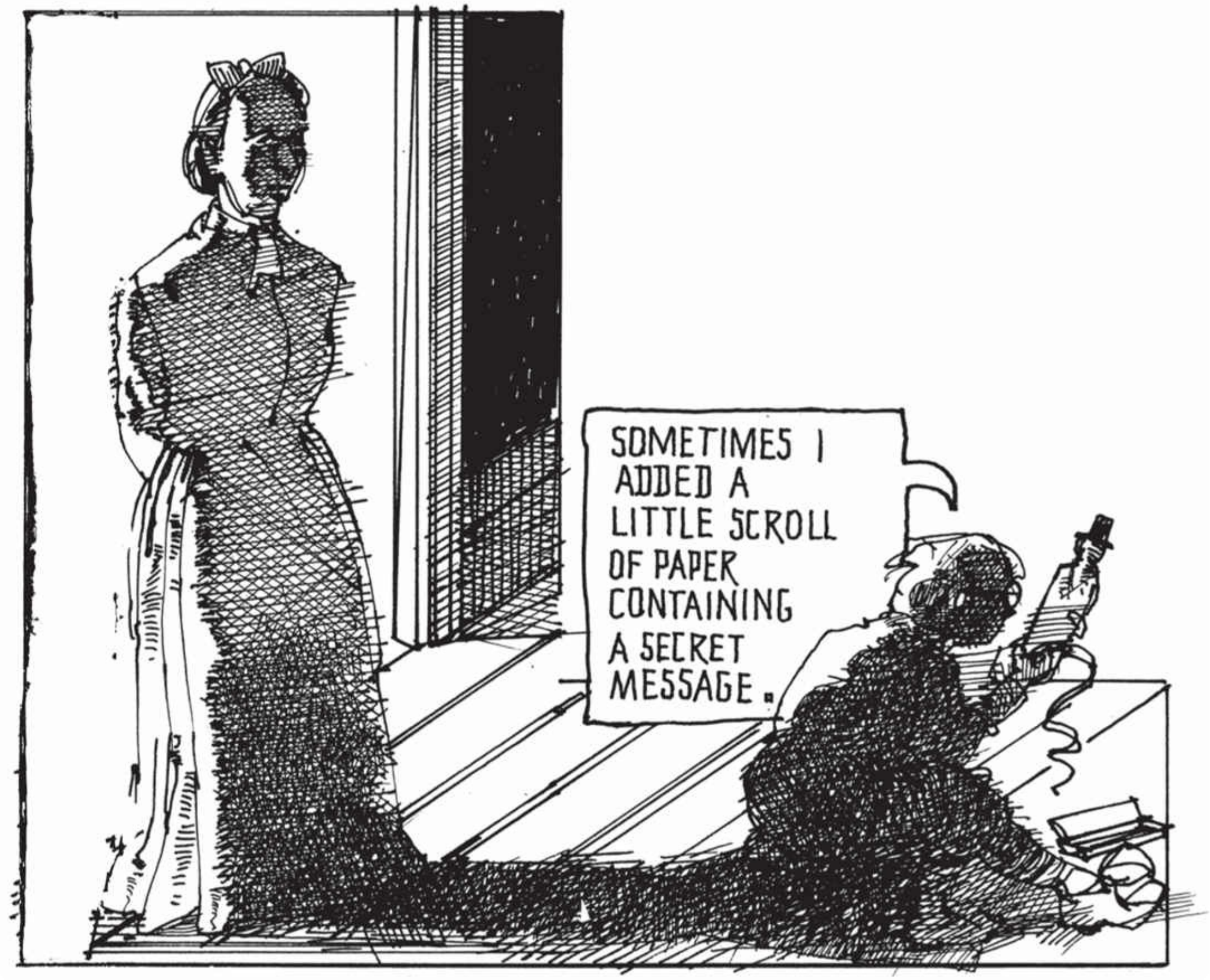
These dual religious influences of Swiss Protestantism and pagan spirituality reflected a dualism in Jung himself. He believed he had two different personalities which he named “Number 1” and “Number 2”.



Number 1 was involved in the ordinary, everyday world. He could burst into emotions and seemed childish and undisciplined. Yet he was also ambitious for academic success, studying science and aiming to achieve a civilized, prestigious life style.

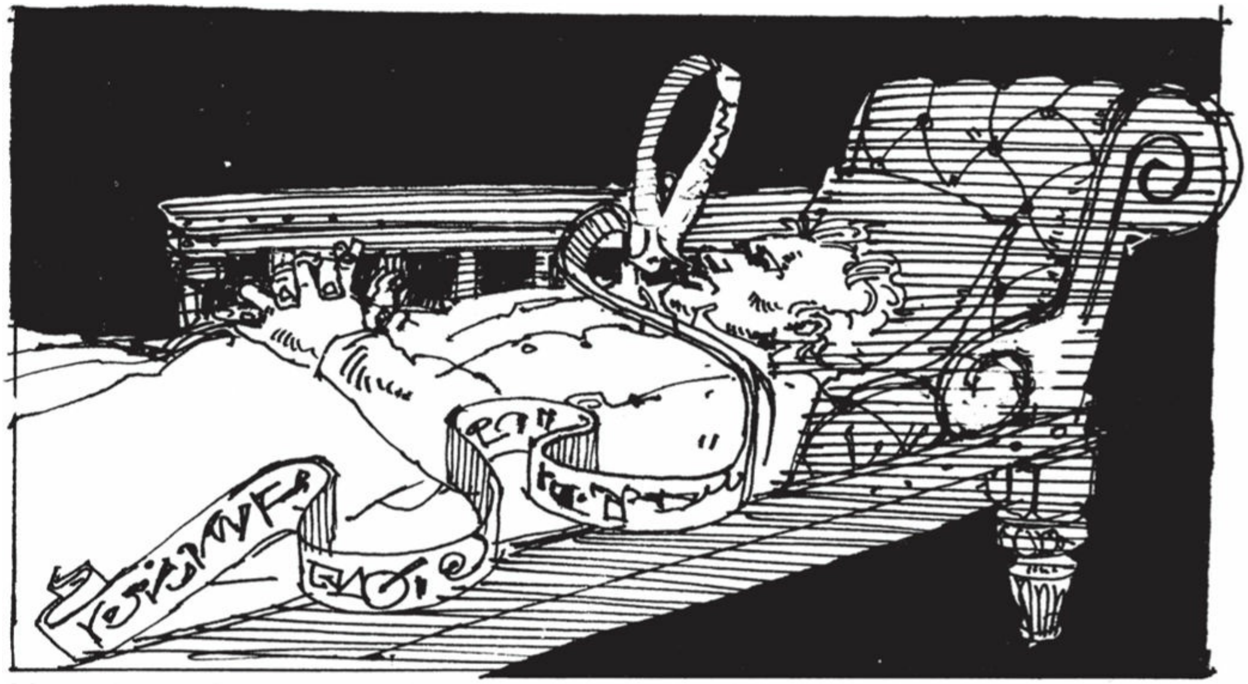
The Number 2 personality was much more troublesome, the "Other", identified with the stone and the secret of God's grace. Number 2 carried meaning and seemed to stretch back into history in a mysterious manner.

Jung associated his Number 2 dimension with the uncanny world of his mother. He carved a little man wearing a black frock-coat and boots and placed him, with a stone, in a pencil case that he stashed away in a forbidden place in the attic.


SOMETIMES I ADDED A LITTLE SCROLL OF PAPER CONTAINING A SECRET MESSAGE.

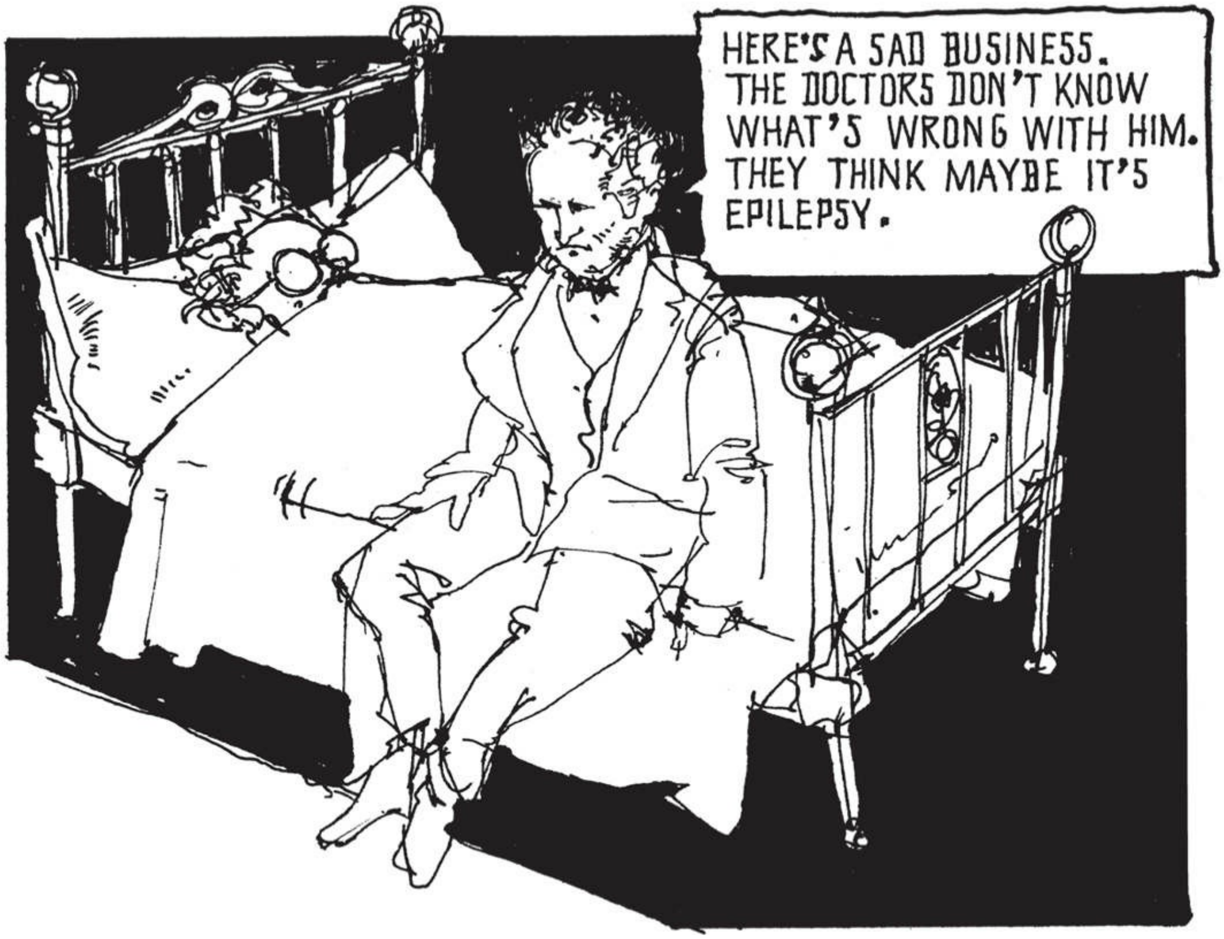
Sometimes I added a little scroll of paper containing a secret message.

In this simple, primitive way, he felt in touch with his Number 2 world.



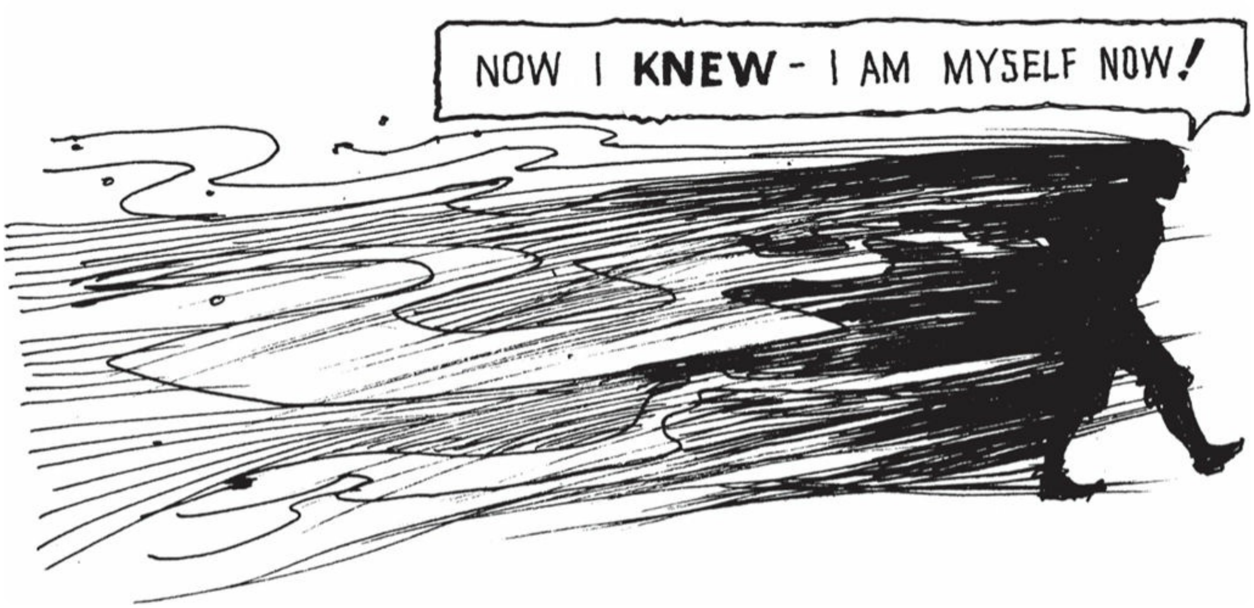
Years later, Jung recognized that the task of the psychoanalyst was to discover a patient’s secret.

Jung’s struggle to reconcile his Number 1 and Number 2 worlds persisted throughout adolescence. He recalls his twelfth year when “he learned what a neurosis is”. He shirked school with mysterious fainting spells, a “whole bag of tricks” that worried his father.


HERE'S A SAD BUSINESS.
THE DOCTORS DON'T KNOW
WHAT'S WRONG WITH HIM.
THEY THINK MAYBE IT'S
EPILEPSY.

Here’s a sad business. The doctors don’t know what’s wrong with him. They think maybe it’s Epilepsy.

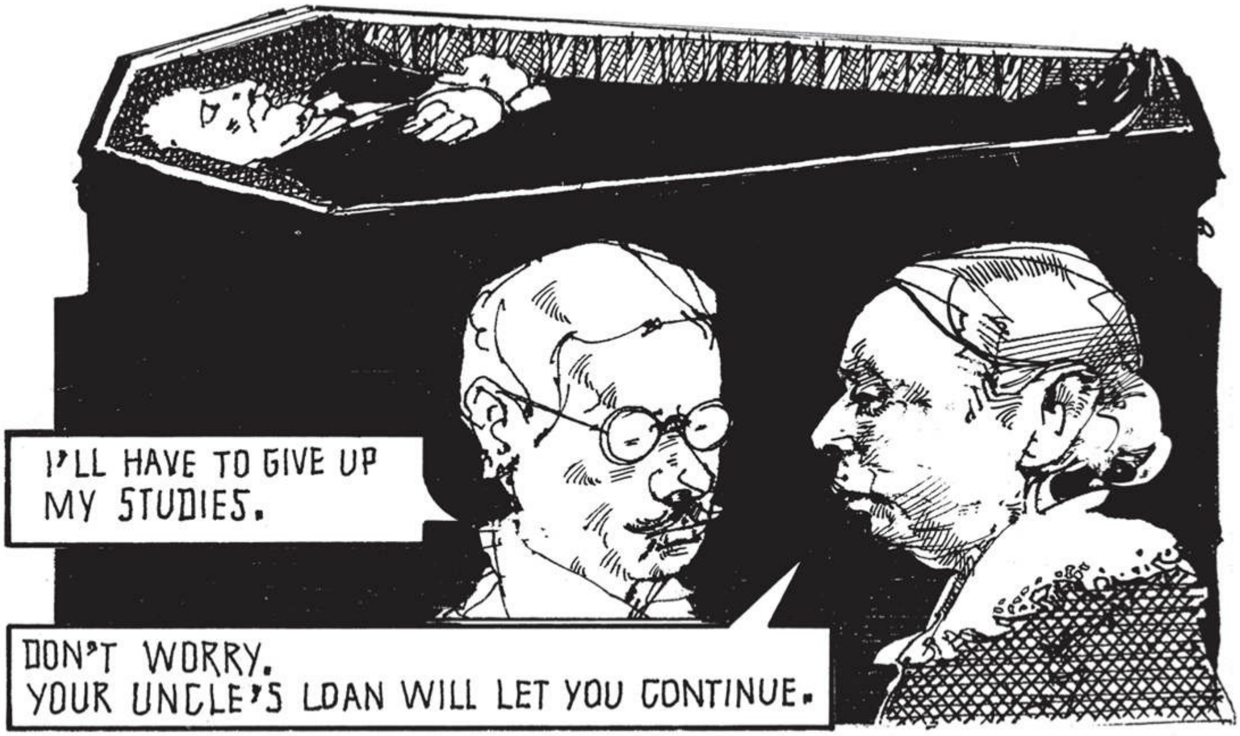
He conquered his dizzy spells with an effort of will, and had another startling experience around this time. Suddenly, walking along a street, he felt as if he emerged from a wall of mist.


NOW I **KNEW** - I AM MYSELF NOW!

Now I knew – I am myself now!

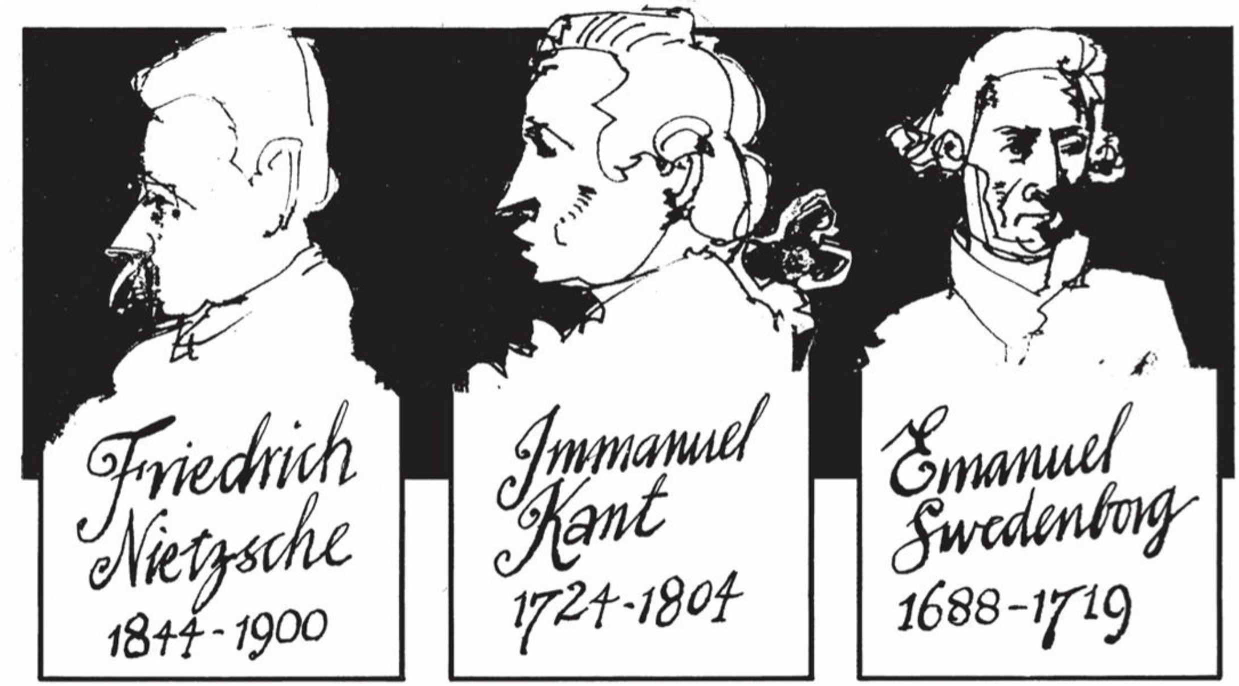
Jung identified more and more with his Number 1 personality and his newly discovered sense of self. The Number 2 world began to slip away. He grew into a tall, handsome, athletic and physically strong young man. Throughout his life these qualities, alongside his loud booming laugh and infectious hearty love of life, gave him tremendous physical presence and enormous charisma, especially with women.

Jung gravitated towards science and philosophy, winning a scholarship to Basel University to study medicine. In his second year, when he was twenty, his father died. The parsonage had to be given up and they moved to Bottminger Mill, near Basel.


I'LL HAVE TO GIVE UP MY STUDIES.
DON'T WORRY. YOUR UNCLE'S LOAN WILL LET YOU CONTINUE.

I’ll have to give up my studies.
Don’t worry. Your uncle’s loan will let you continue.

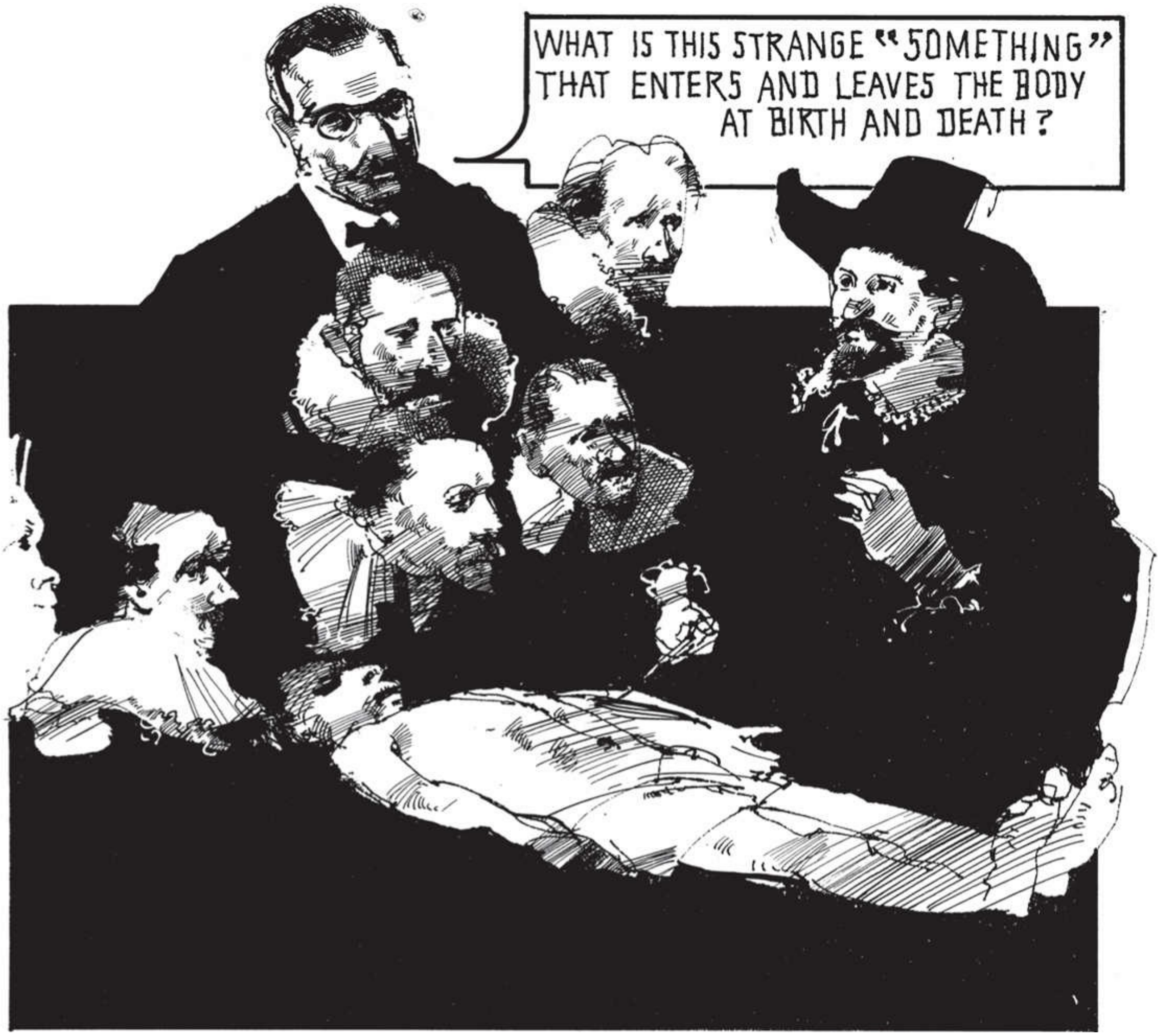
Jung loved his student days, and alongside medical textbooks he devoured works on philosophy, especially those of Kant and Nietzsche. He also read Swedenborg and studied spiritualism and the paranormal.


Friedrich Nietzsche 1844-1900
Immanuel Kant 1724-1804
Emanuel Swedenborg 1688-1719

Zofingia Days

He became a member of the university debating society, the **Zofingia Club**, formerly an 18th century duelling society. Jung thrived on its intellectual cut and thrust and was able to explore something which held an immense fascination for him – the human Soul.

Kant's ideas about two orientations of the Soul, one towards everyday concerns and the other towards the "spirit" world, echoed Jung's own dualism. If Kant was right, then perhaps paranormal phenomena which distorted time and space could teach us about the Soul. It was therefore essential to investigate parapsychology and such phenomena as hypnosis, spiritualism, clairvoyance and telepathy. What vehicle could he find for such investigations?

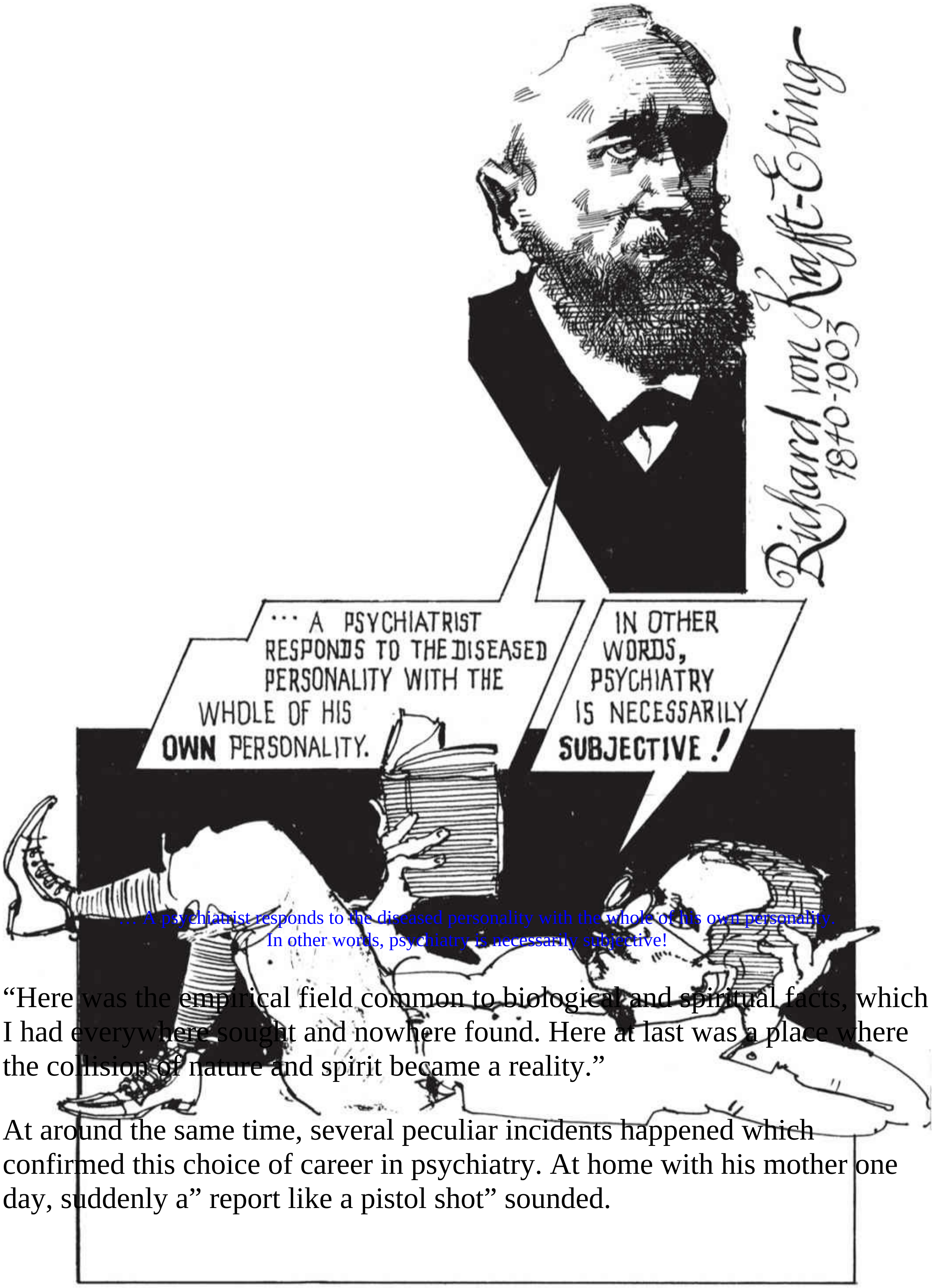

WHAT IS THIS STRANGE "SOMETHING" THAT ENTERS AND LEAVES THE BODY AT BIRTH AND DEATH?

What is this strange “something” that enters and leaves the body at birth and death?

PSYCHIATRY

PSYCHIATRY

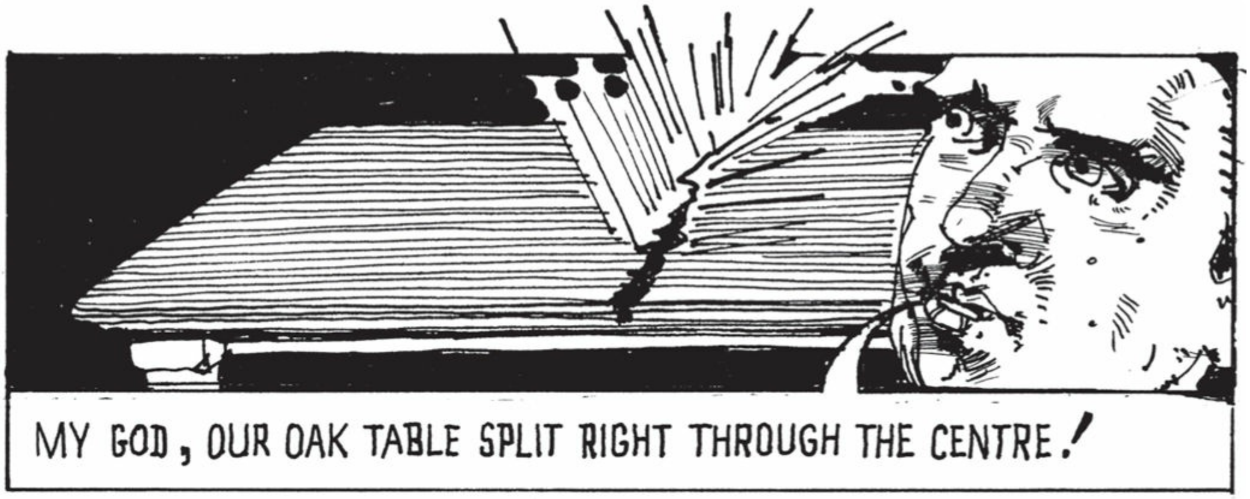
In a “flash of illumination”, Jung realized the discipline he had been searching for was **psychiatry.** He had never been inspired by the dull psychiatry taught at university, but on reading a textbook by Krafft-Ebing he was excited to discover that…


Richard von Krafft-Ebing
1840-1903
··· A PSYCHIATRIST RESPONDS TO THE DISEASED PERSONALITY WITH THE WHOLE OF HIS **OWN** PERSONALITY.
IN OTHER WORDS, PSYCHIATRY IS NECESSARILY **SUBJECTIVE!**

… A psychiatrist responds to the diseased personality with the whole of his own personality.
In other words, psychiatry is necessarily subjective!

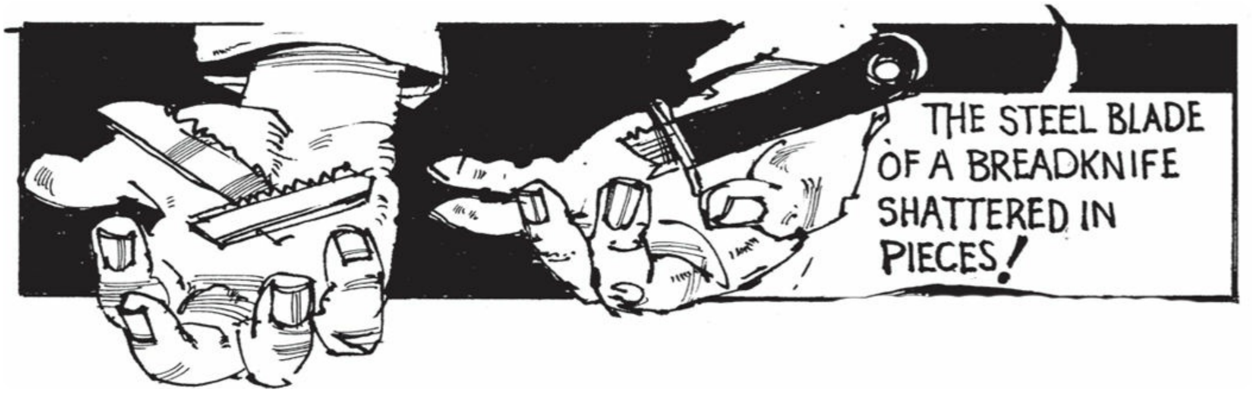
“Here was the empirical field common to biological and spiritual facts, which I had everywhere sought and nowhere found. Here at last was a place where the collision of nature and spirit became a reality.”

At around the same time, several peculiar incidents happened which confirmed this choice of career in psychiatry. At home with his mother one day, suddenly a” report like a pistol shot” sounded.

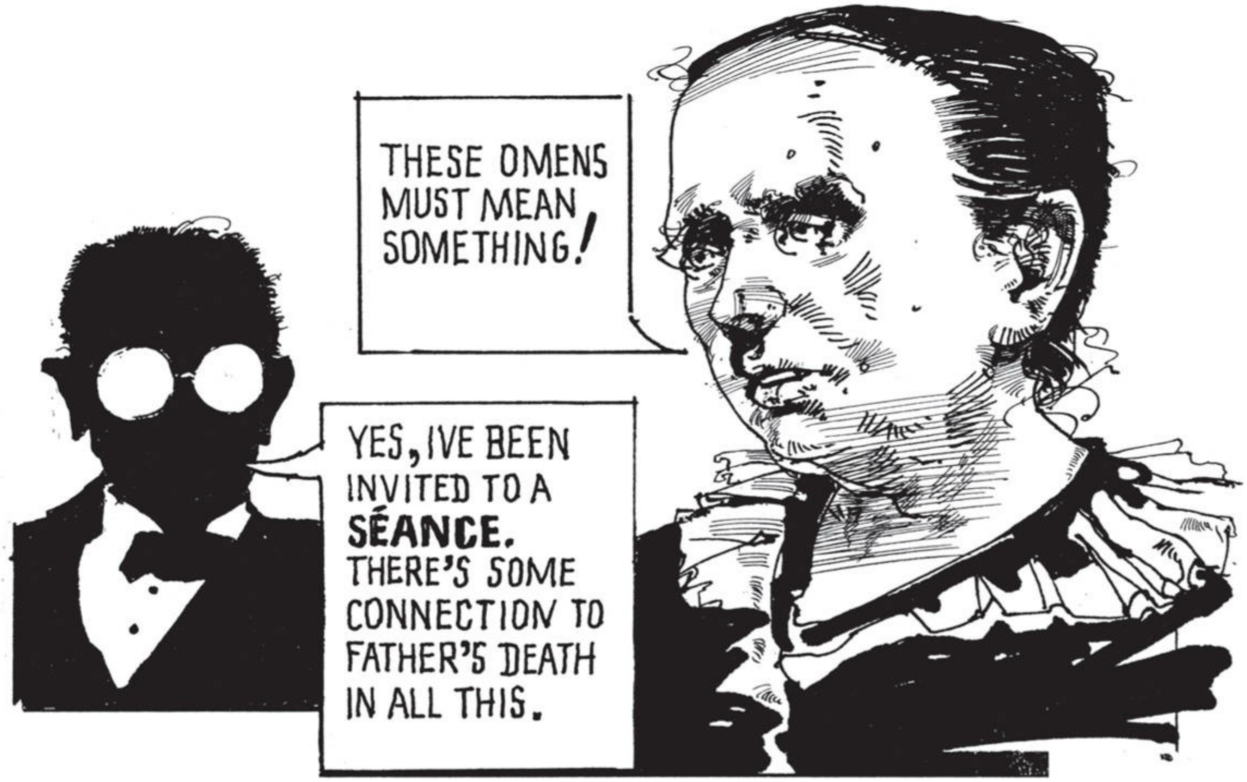

MY GOD, OUR OAK TABLE SPLIT RIGHT THROUGH THE CENTRE!

My god, our oak table split right through the centre!

A few weeks later, another “deafening report” was heard coming from a sideboard.

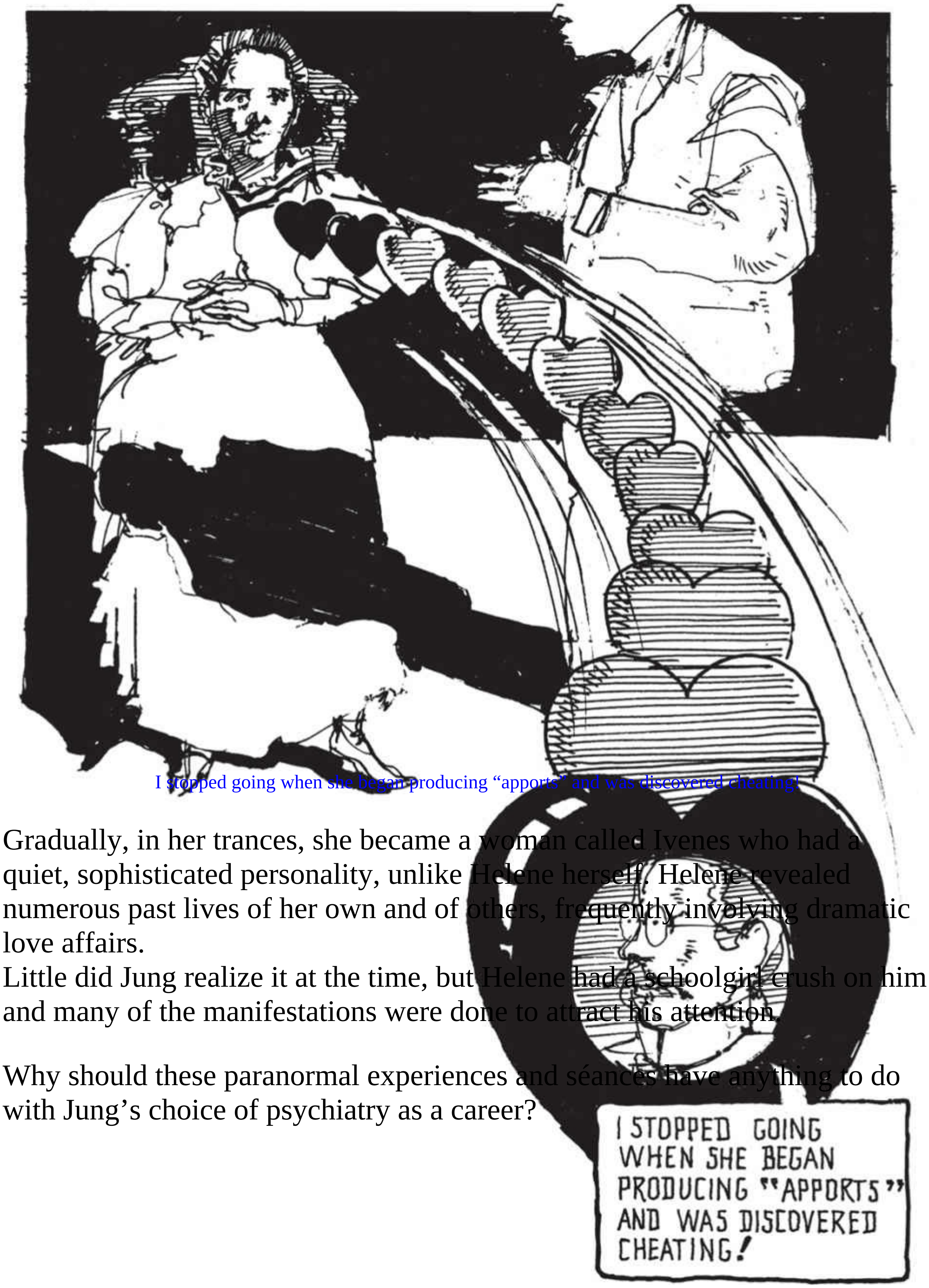

THE STEEL BLADE OF A BREADKNIFE SHATTERED IN PIECES!

The steel blade of a breadknife shattered in pieces!


THESE OMENS MUST MEAN SOMETHING!
YES, IVE BEEN INVITED TO A SÉANCE. THERE'S SOME CONNECTION TO FATHER'S DEATH IN ALL THIS.

These omens must mean something!
Yes, Ive been invited to a séance. There’s some connection to father’s death in all this.

Jung attended the séances for over two years. The medium was his fifteen-year-old cousin, Helene Preiswerk, and the deceased Samuel Preiswerk was her spirit guide.

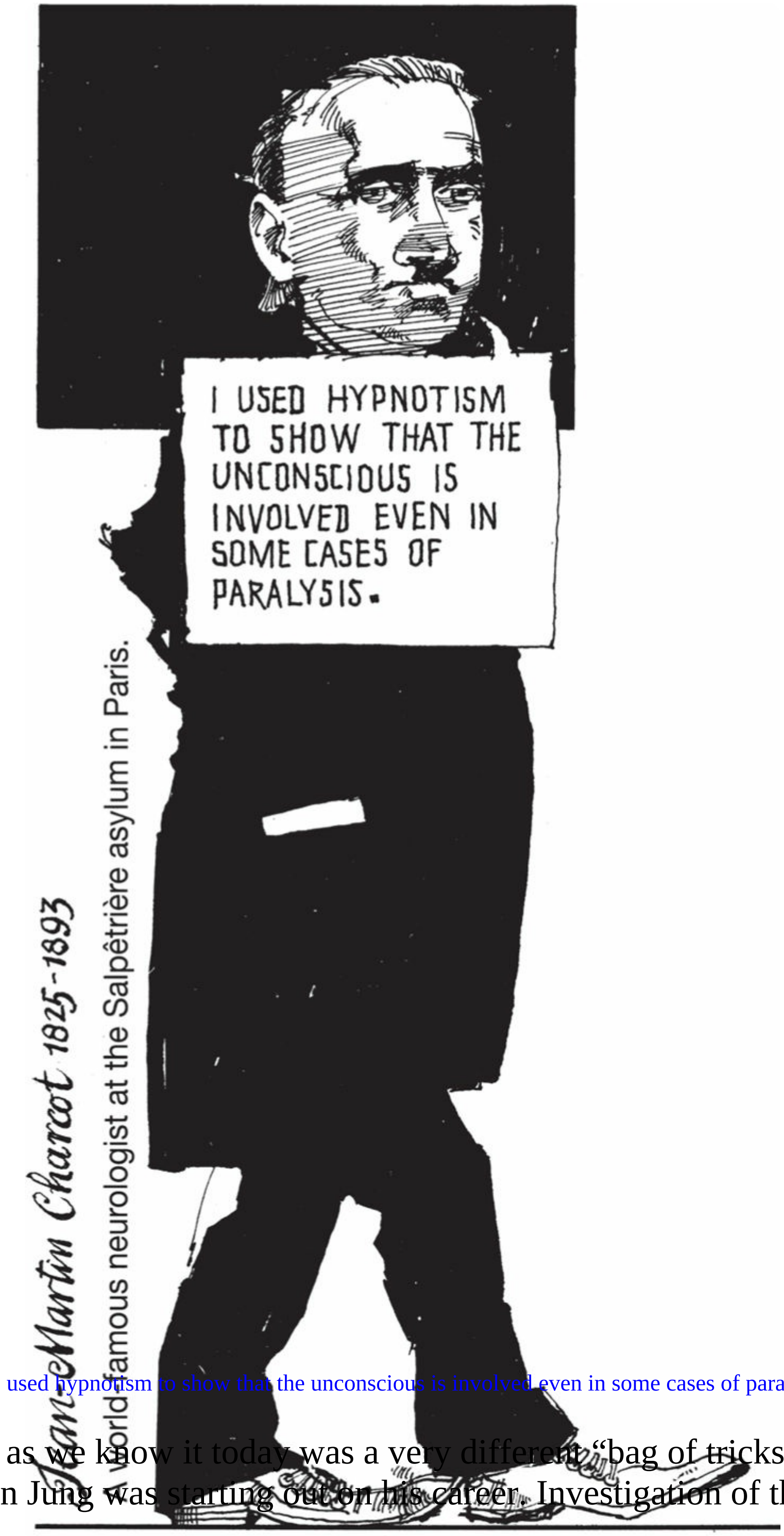

I STOPPED GOING WHEN SHE BEGAN PRODUCING "APPORTS" AND WAS DISCOVERED CHEATING!

I stopped going when she began producing “apports” and was discovered cheating!

Gradually, in her trances, she became a woman called Ivenes who had a quiet, sophisticated personality, unlike Helene herself. Helene revealed numerous past lives of her own and of others, frequently involving dramatic love affairs.

Little did Jung realize it at the time, but Helene had a schoolgirl crush on him and many of the manifestations were done to attract his attention.

Why should these paranormal experiences and séances have anything to do with Jung’s choice of psychiatry as a career?


I USED HYPNOTISM TO SHOW THAT THE UNCONSCIOUS IS INVOLVED EVEN IN SOME CASES OF PARALYSIS.
Jean-Martin Charcot 1825-1893
World-famous neurologist at the Salpêtrière asylum in Paris.

I used hypnotism to show that the unconscious is involved even in some cases of paralysis.

Psychiatry as we know it today was a very different “bag of tricks” in the 1890s when Jung was starting out on his career. Investigation of the psyche (from the Greek, “soul”) was seen by many of Jung’s contemporaries as intimately related to the problems raised by **psychical** research – the study of “spiritualist” phenomena. The Society for Psychical Research was founded in 1882 to provide evidence that the human psyche was an immaterial substance, not dependent for its existence on the body.

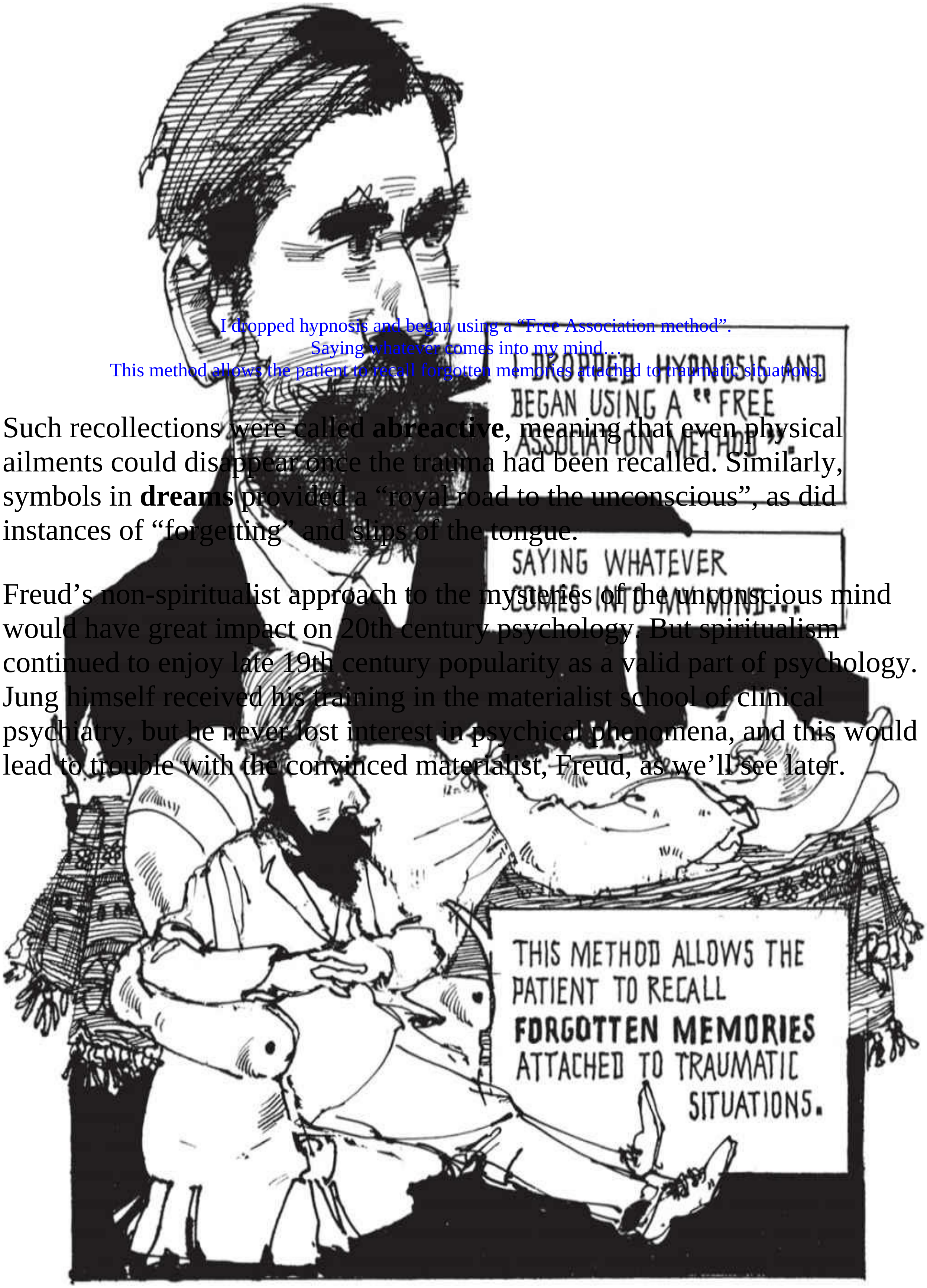
The Discovery of the Unconscious

An understanding of the “twilight states” and the subliminal mind had been developing since the mid-19th century. The existence of the **Unconscious** mind, capable of affecting and interrupting consciousness, was well established.

Various theories concerning the dynamics of **mental** or **psychic energy** explored the possibility that it could become locked in an inaccessible realm of the mind, from whence it could still disrupt consciousness.

Freud

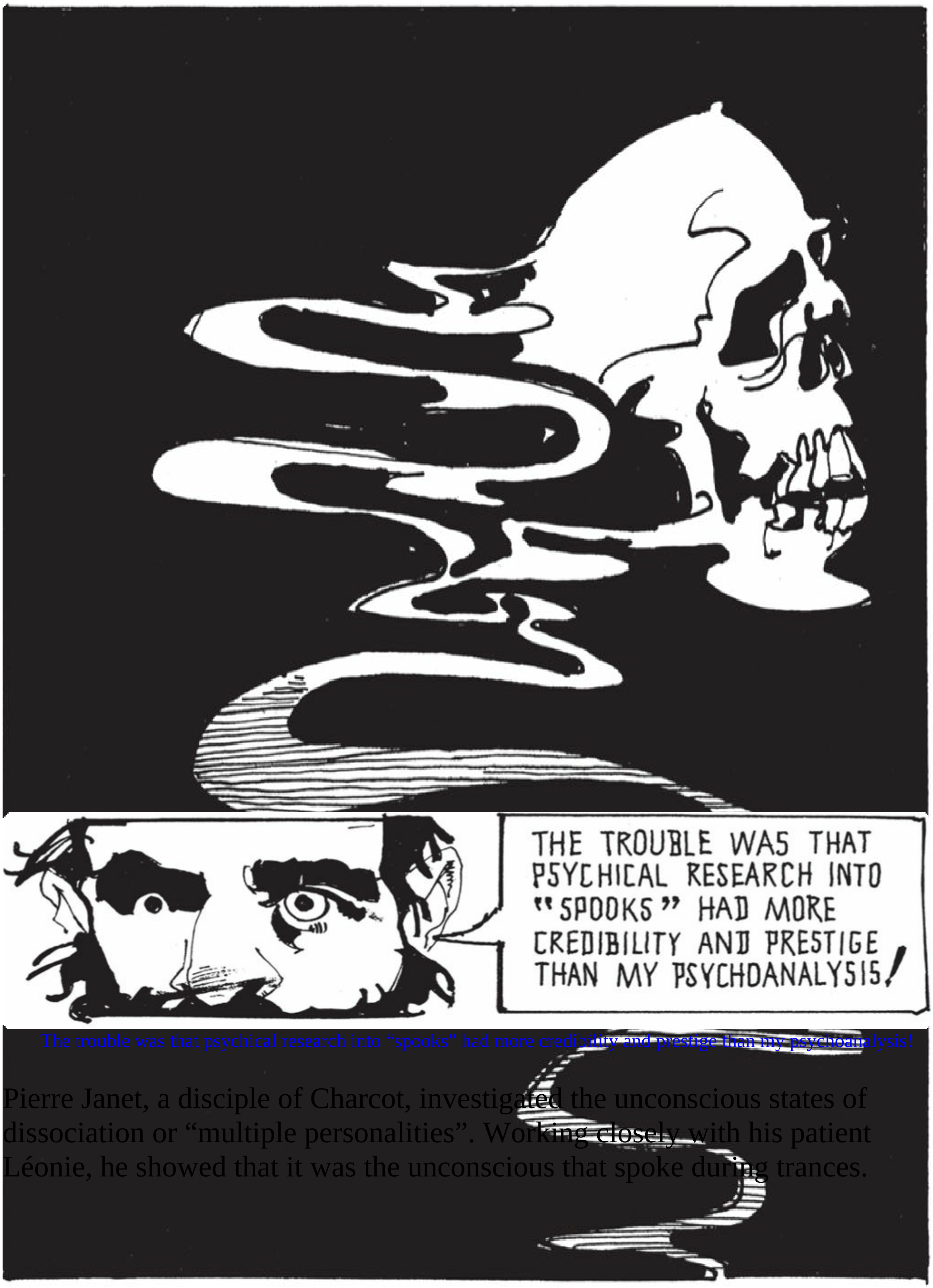
Charcot’s **materialist** approach to the unconscious influenced another neurologist in the 1880s, Sigmund Freud. Freud’s development of **psychoanalysis** had made important inroads into accessing the unconscious, years before Jung met him.


I DROPPED HYPNOSIS AND BEGAN USING A "FREE ASSOCIATION METHOD".
SAYING WHATEVER COMES INTO MY MIND...
THIS METHOD ALLOWS THE PATIENT TO RECALL **FORGOTTEN MEMORIES** ATTACHED TO TRAUMATIC SITUATIONS.

I dropped hypnosis and began using a "Free Association method".
Saying whatever comes into my mind…
This method allows the patient to recall forgotten memories attached to traumatic situations.

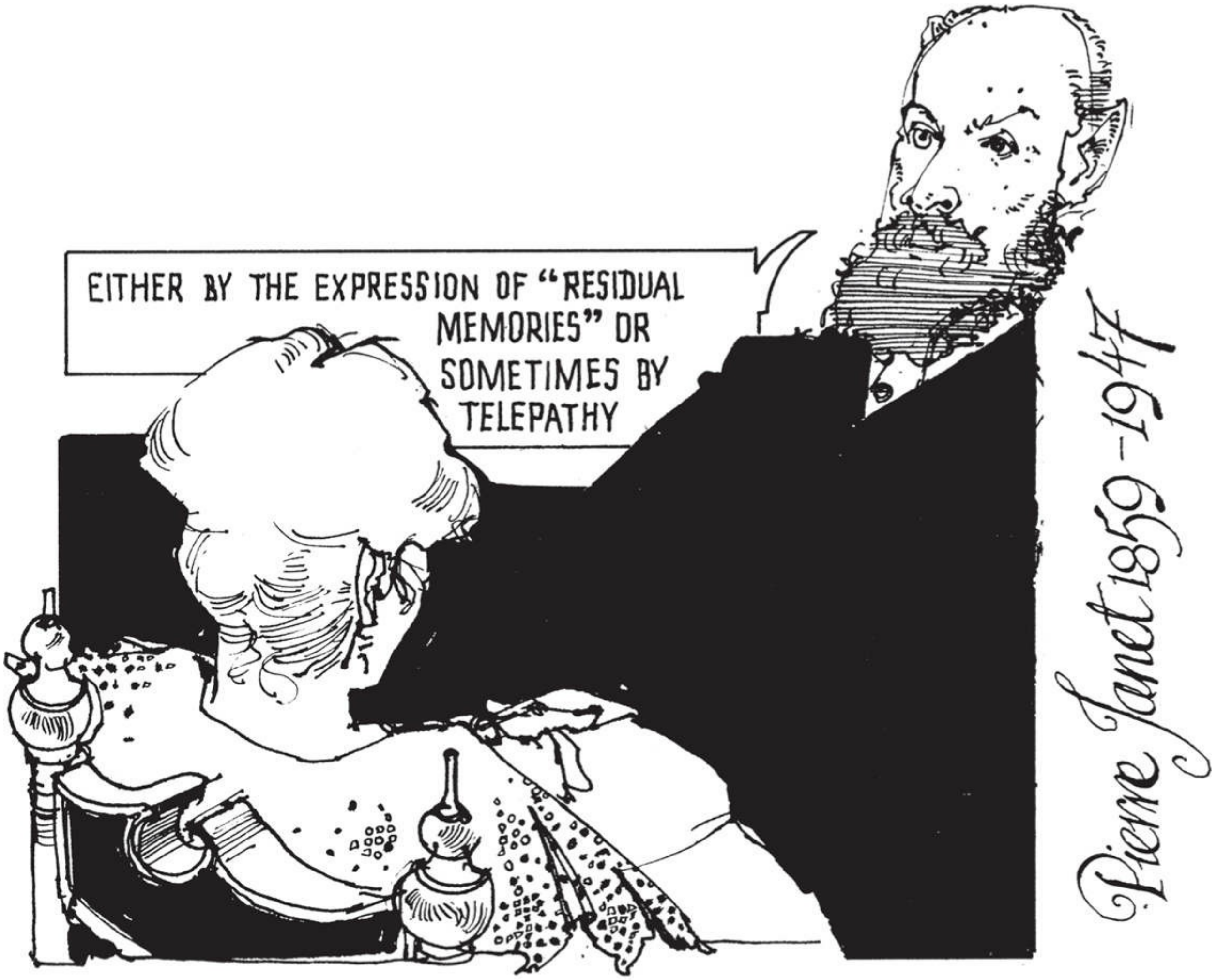
Such recollections were called **abreactive**, meaning that even physical ailments could disappear once the trauma had been recalled. Similarly, symbols in **dreams** provided a "royal road to the unconscious", as did instances of "forgetting" and slips of the tongue.

Freud's non-spiritualist approach to the mysteries of the unconscious mind would have great impact on 20th century psychology. But spiritualism continued to enjoy late 19th century popularity as a valid part of psychology. Jung himself received his training in the materialist school of clinical psychiatry, but he never lost interest in psychical phenomena, and this would lead to trouble with the convinced materialist, Freud, as we'll see later.

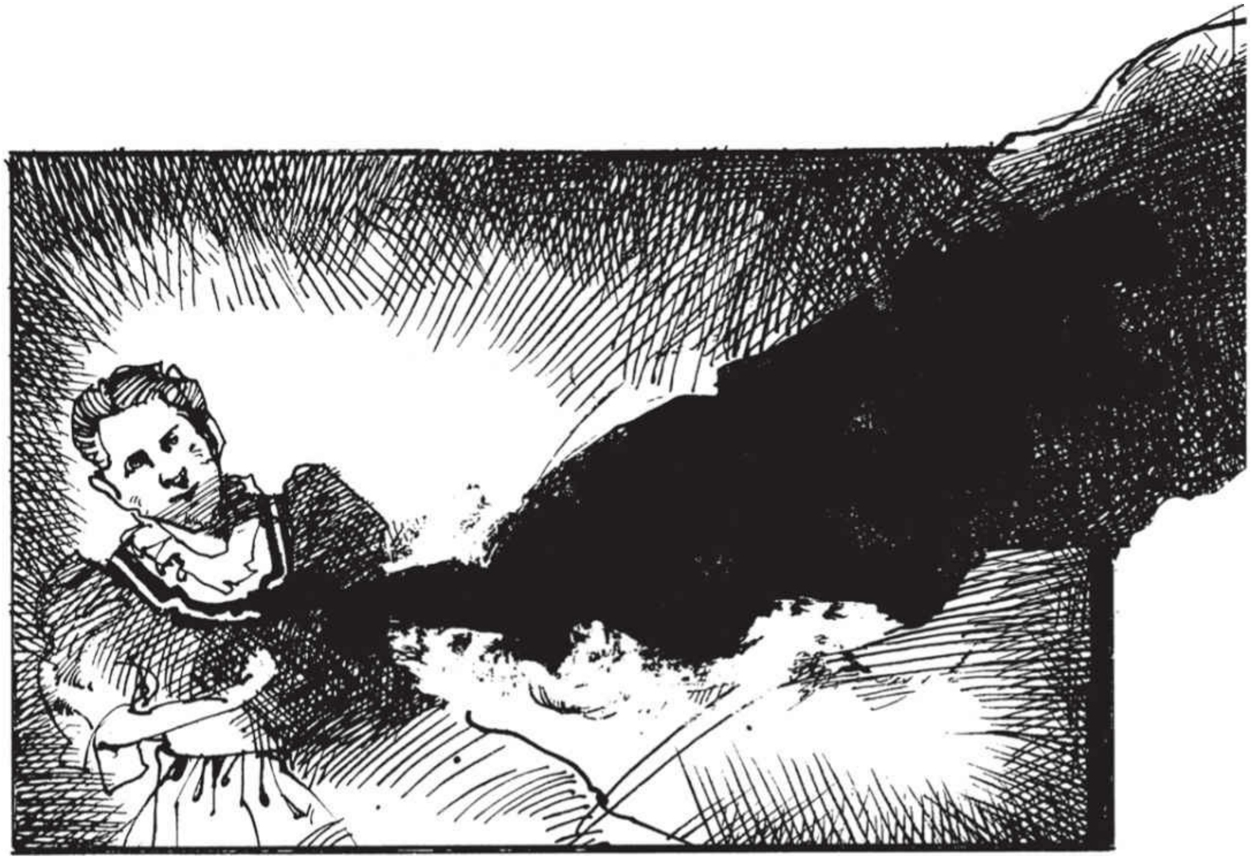

THE TROUBLE WAS THAT PSYCHICAL RESEARCH INTO "SPOOKS" HAD MORE CREDIBILITY AND PRESTIGE THAN MY PSYCHOANALYSIS!

The trouble was that psychical research into “spooks” had more credibility and prestige than my psychoanalysis!

Pierre Janet, a disciple of Charcot, investigated the unconscious states of dissociation or “multiple personalities”. Working closely with his patient Léonie, he showed that it was the unconscious that spoke during trances.

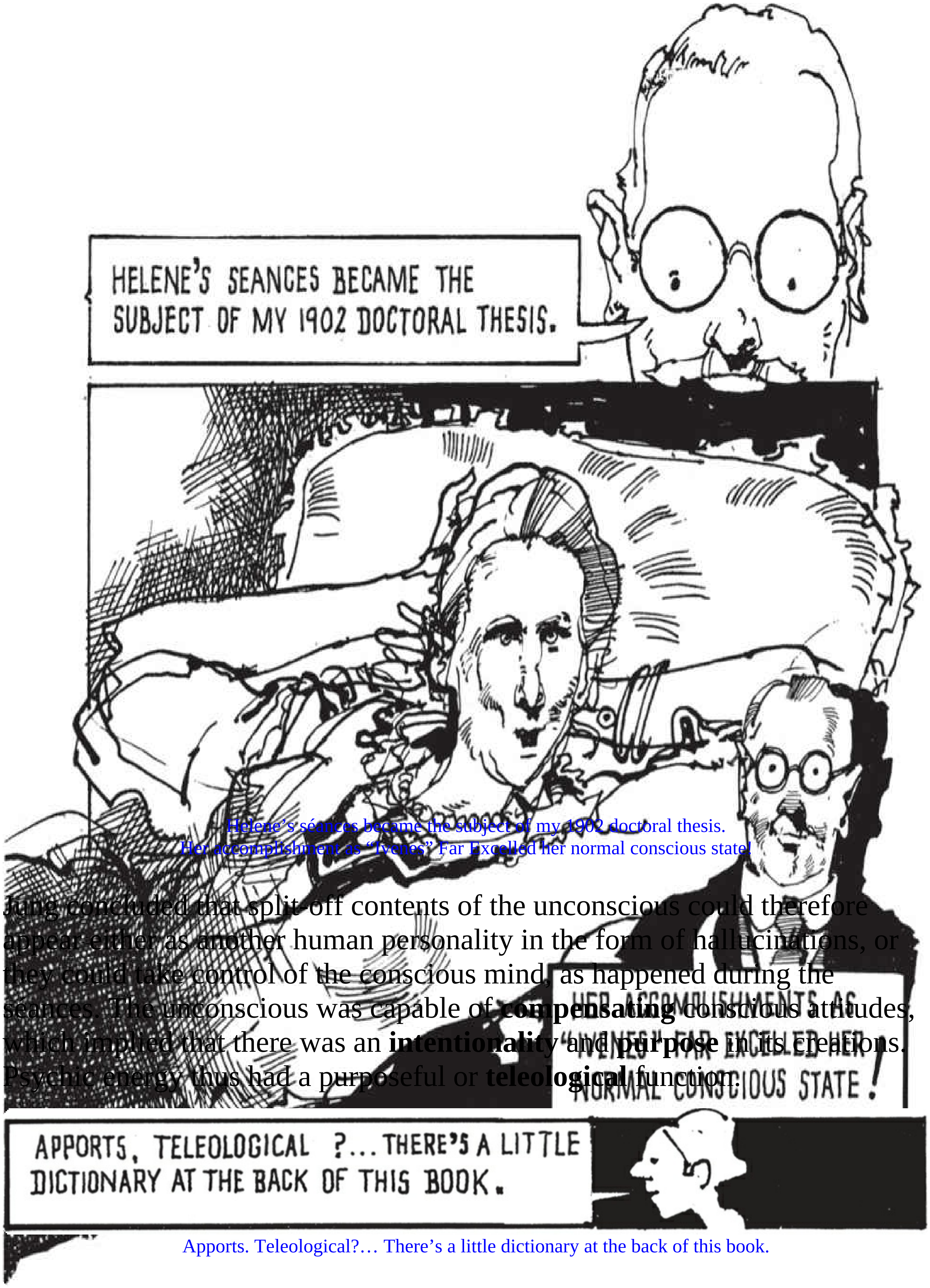

EITHER BY THE EXPRESSION OF "RESIDUAL MEMORIES" OR SOMETIMES BY TELEPATHY
Pierre Janet 1859-1947

Either by the expression of "Residual memories" or sometimes by telepathy



Jung’s cousin, the medium Helene Preiswerk, had also created other personalities, especially Ivenes.

Helene’s séances presented Jung with a ready-made subject of investigation.


HELENE'S SEANCES BECAME THE SUBJECT OF MY 1902 DOCTORAL THESIS.
HER ACCOMPLISHMENTS AS "IVENES" FAR EXCELLED HER NORMAL CONSCIOUS STATE!
APPORTS, TELEOLOGICAL ?... THERE'S A LITTLE DICTIONARY AT THE BACK OF THIS BOOK.

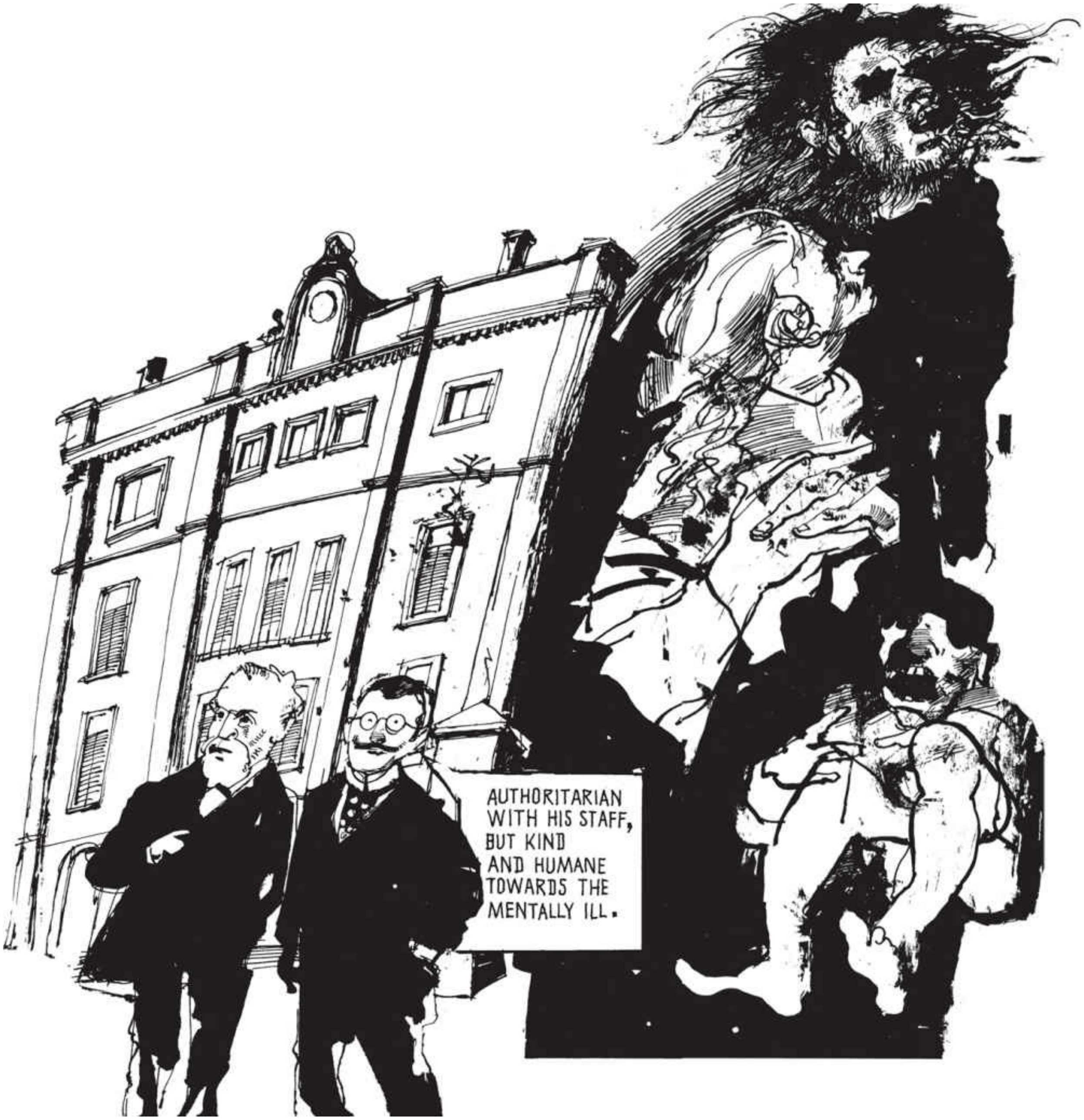
Helene's séances became the subject of my 1902 doctoral thesis.
Her accomplishment as "Ivenes" Far Excelled her normal conscious state!

Jung concluded that split-off contents of the unconscious could therefore appear either as another human personality in the form of hallucinations, or they could take control of the conscious mind, as happened during the séances. The unconscious was capable of **compensating** conscious attitudes, which implied that there was an **intentionality** and **purpose** in its creations. Psychic energy thus had a purposeful or **teleological** function.

Apports. Teleological?… There's a little dictionary at the back of this book.

Burghölzli

Jung’s apprenticeship in psychiatry began in December 1900 when he became an assistant at the Burghölzli Mental Hospital, a clinic attached to the University of Zurich. All doctors at the Burghölzli had to live in, and it was run like a monastery by its chief, Dr. Eugen Bleuler, one of the most eminent psychiatrists in Switzerland.

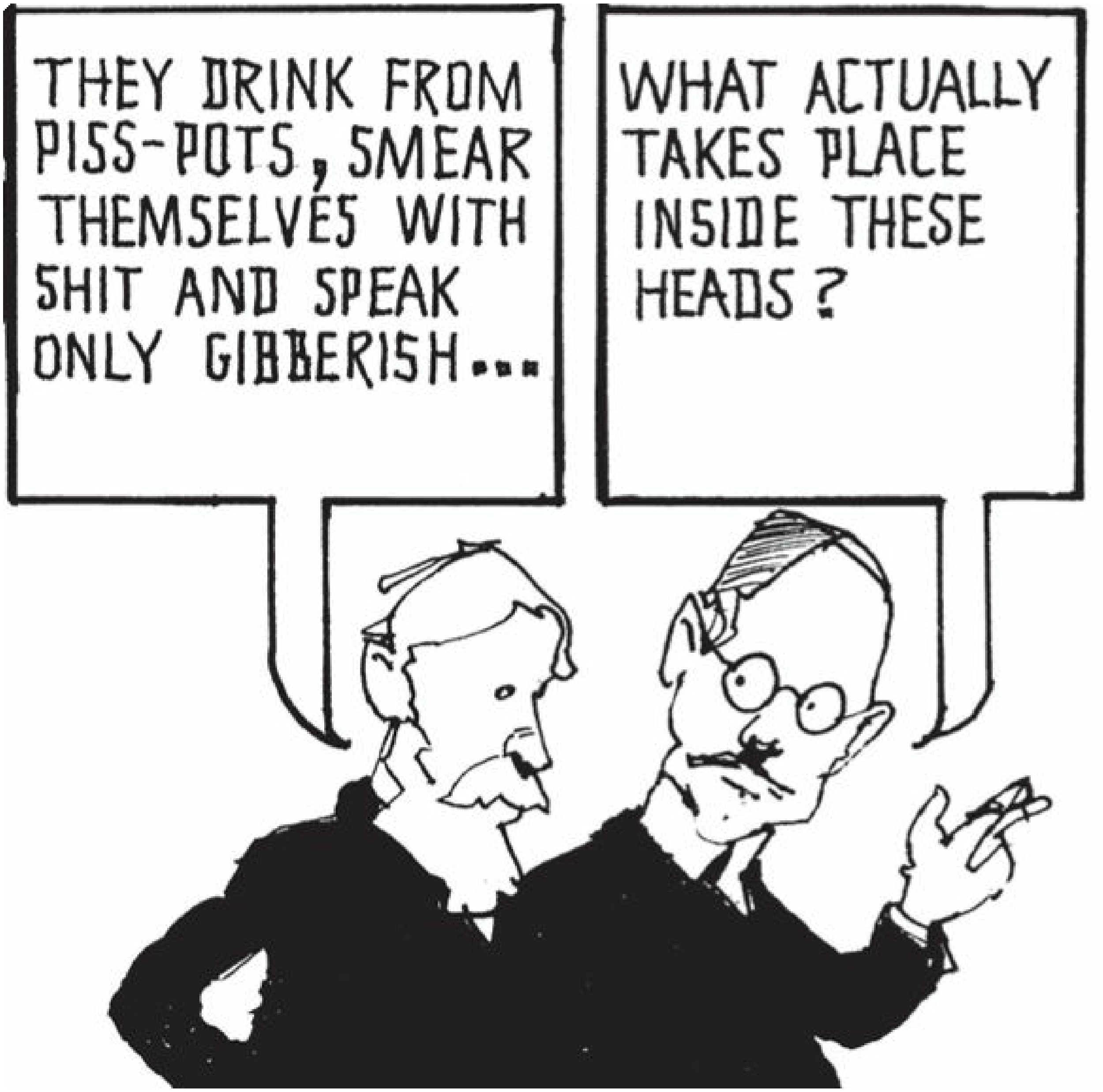

AUTHORITARIAN WITH HIS STAFF, BUT KIND AND HUMANE TOWARDS THE MENTALLY ILL.

Authoritarian with his staff, but kind and humane towards the mentally ill.

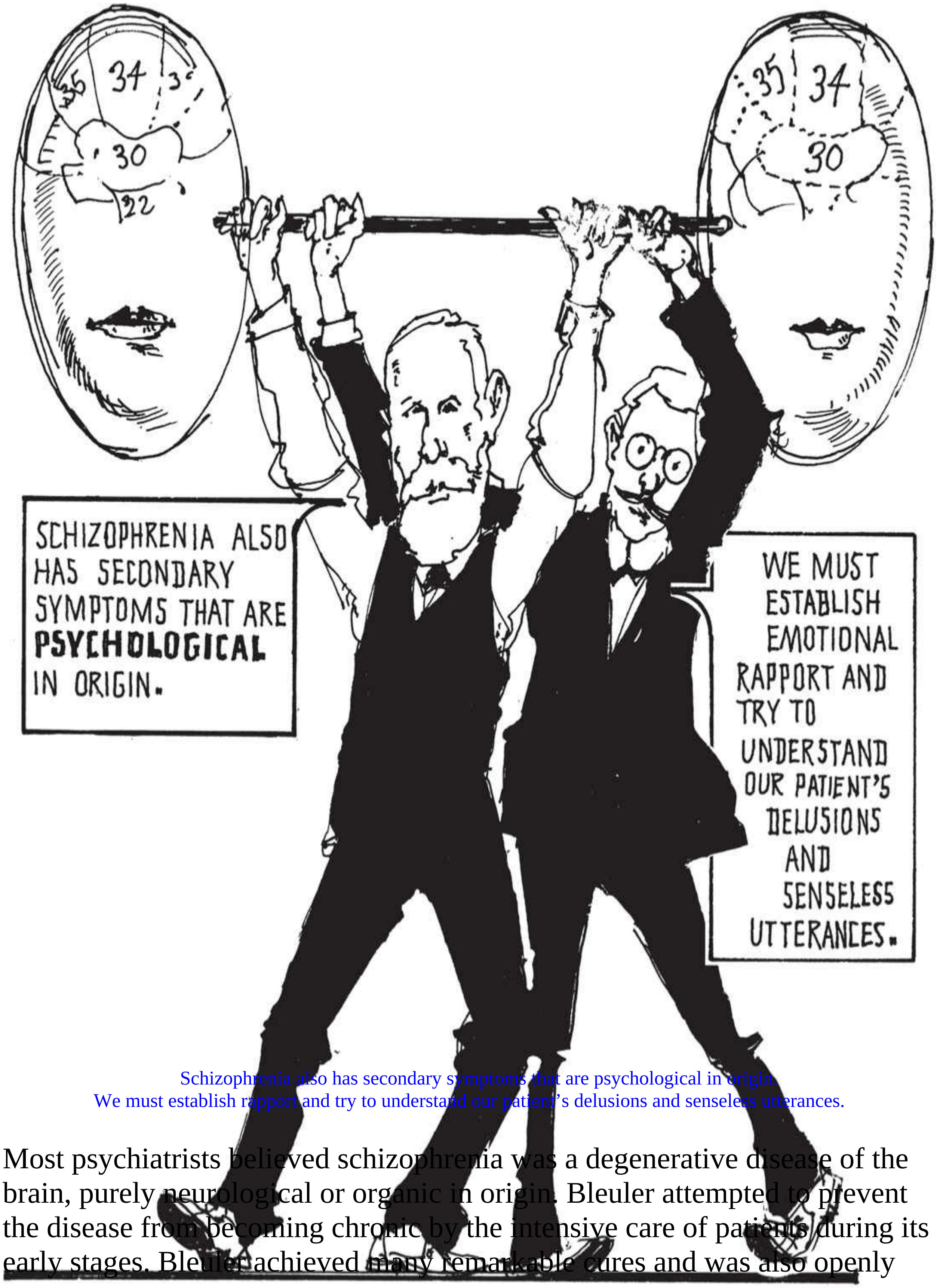
Jung now encountered at first hand the world of the insane, seeing the inmates as dead souls in the underworld of Hades.

He was faced daily with the tragic plight of mad men and women. These suffered from **psychosis**, an obsession or “unconscious invasion” which had overwhelmed the ordinary mental processes, splitting the individual off from conventional social responses. For nine years at Burghölzli, he took an active part in the pioneering experimental psychology programme run by Bleuler.

This focused on the problems of **dementia praecox**, later renamed **schizophrenia** by Bleuler.


THEY DRINK FROM PISS-POTS, SMEAR THEMSELVES WITH SHIT AND SPEAK ONLY GIBBERISH...
WHAT ACTUALLY TAKES PLACE INSIDE THESE HEADS?

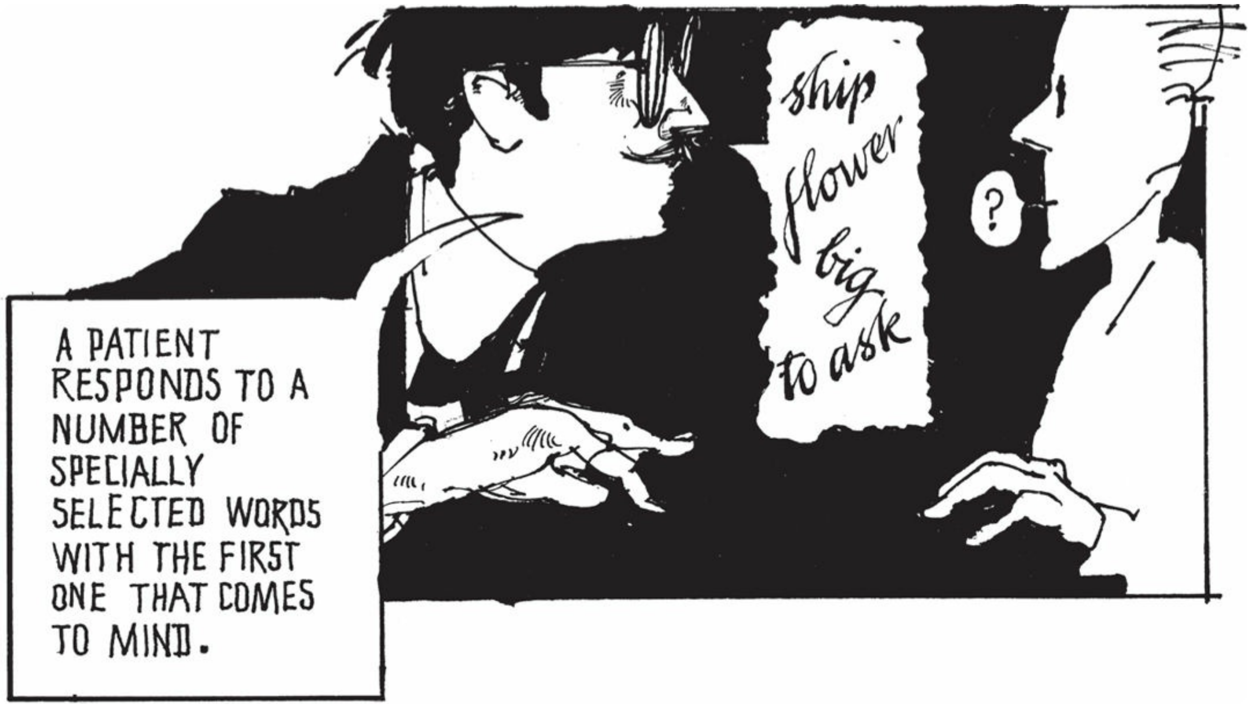
They drink from piss-pots, smear themselves with shit and speak only gibberish…
What actually takes place inside these heads?


35
34
30
22
35
34
30
SCHIZOPHRENIA ALSO HAS SECONDARY SYMPTOMS THAT ARE **PSYCHOLOGICAL** IN ORIGIN.
WE MUST ESTABLISH EMOTIONAL RAPPORT AND TRY TO UNDERSTAND OUR PATIENT'S DELUSIONS AND SENSELESS UTTERANCES.

Schizophrenia also has secondary symptoms that are psychological in origin.
We must establish rapport and try to understand our patient's delusions and senseless utterances.

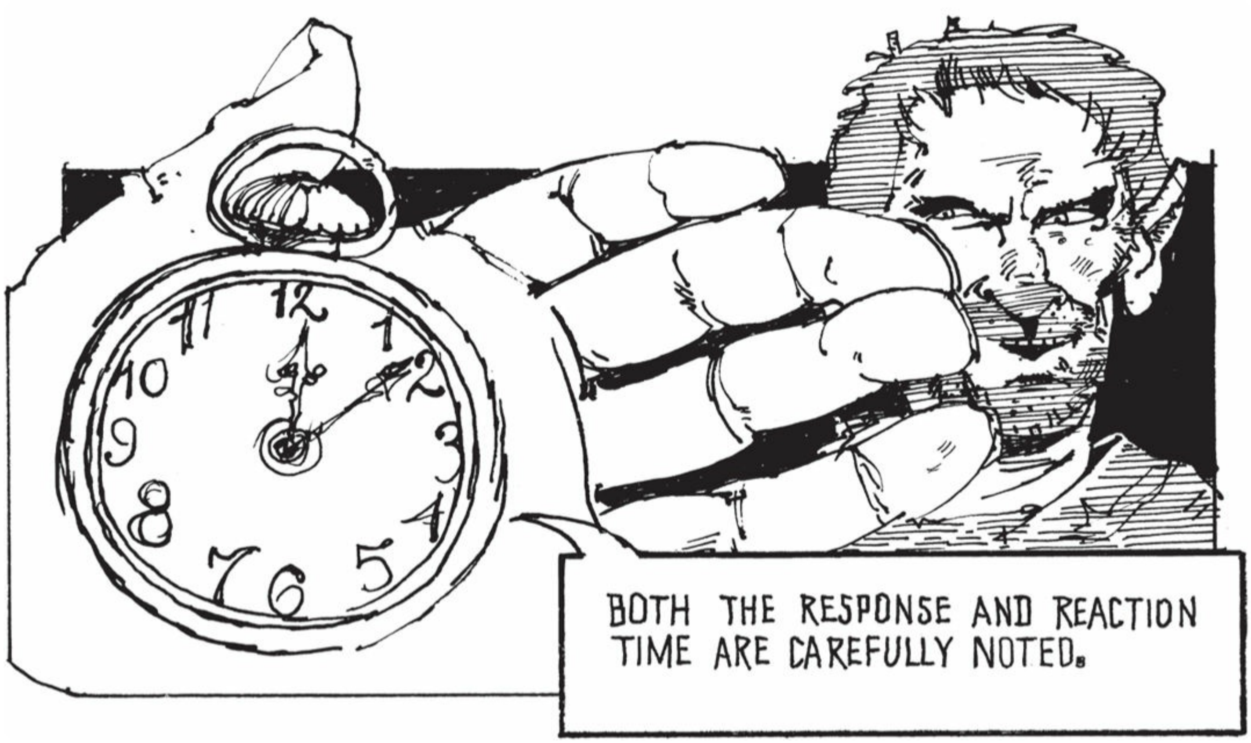
Most psychiatrists believed schizophrenia was a degenerative disease of the brain, purely neurological or organic in origin. Bleuler attempted to prevent the disease from becoming chronic by the intensive care of patients during its early stages. Bleuler achieved many remarkable cures and was also openly sympathetic to Freud’s investigations into the unconscious and the psychogenetic formation of mental disturbances.

Under the direction of Bleuler, Jung continued this research and further developed the **word association** tests.


A PATIENT RESPONDS TO A NUMBER OF SPECIALLY SELECTED WORDS WITH THE FIRST ONE THAT COMES TO MIND.
ship
flower
big
to ask
?

Ship flower big to ask
A patient responds to a number of specially selected words with the first one that comes to mind.

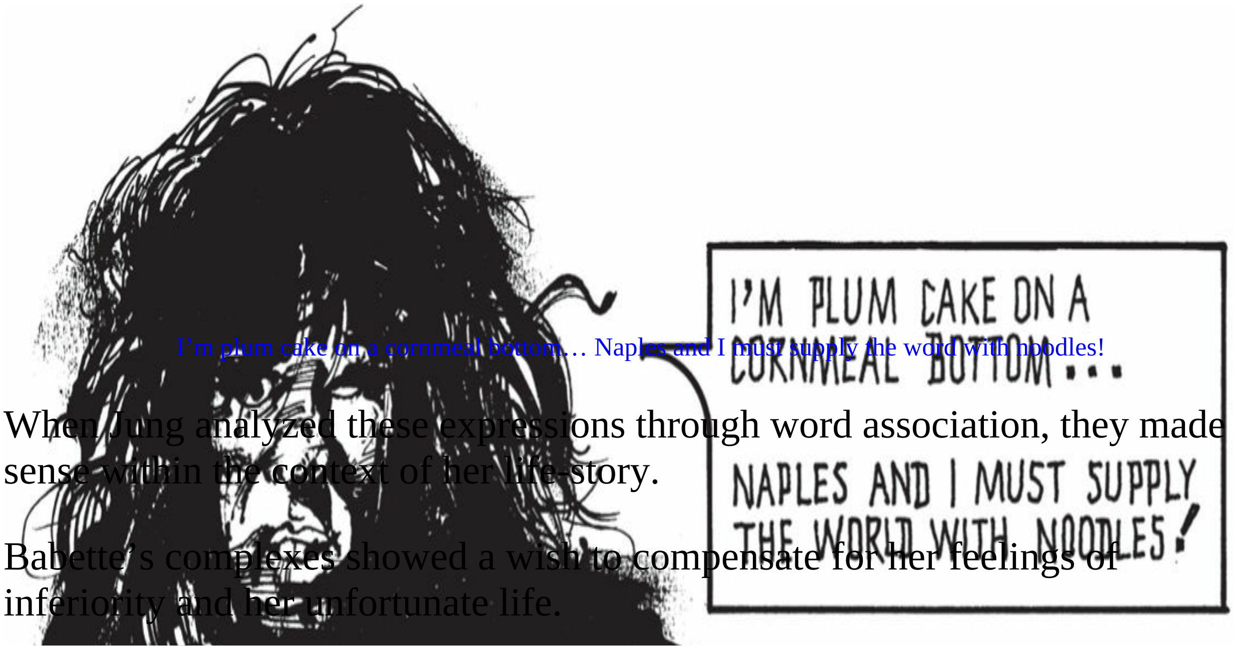
The irregularities in the reaction times and word associations were connected with unconscious emotions which clustered to form a **complex.** Jung was able to distinguish different types of complexes and varied origins.


BOTH THE RESPONSE AND REACTION TIME ARE CAREFULLY NOTED.

Both the response and reaction time are carefully noted.

The Case of Babette

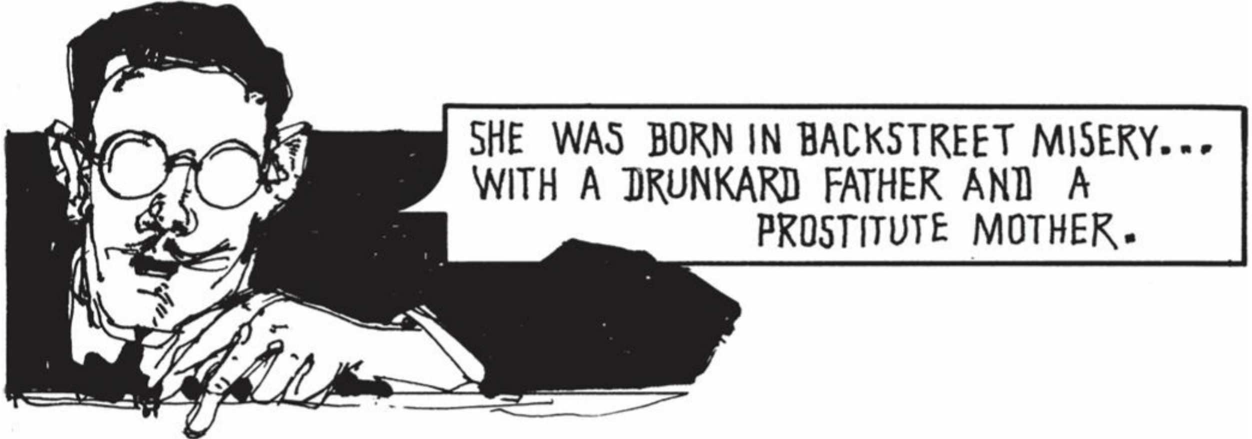
A psychotic patient, an old woman called Babette, fascinated Jung. For twenty years, since the age of thirty-nine, she had been at Burghölzli.


I'M PLUM CAKE ON A CORNMEAL BOTTOM... NAPLES AND I MUST SUPPLY THE WORLD WITH NOODLES!

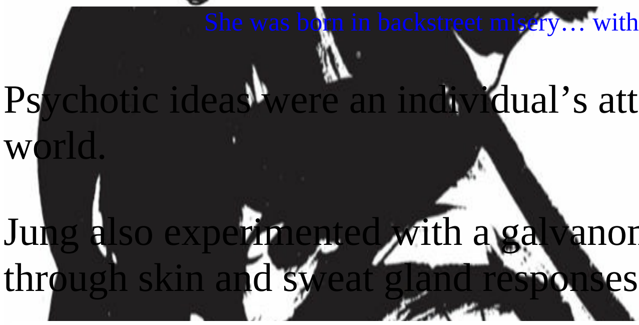
I'm plum cake on a cornmeal bottom… Naples and I must supply the word with noodles!

When Jung analyzed these expressions through word association, they made sense within the context of her life-story.

Babette's complexes showed a wish to compensate for her feelings of inferiority and her unfortunate life.

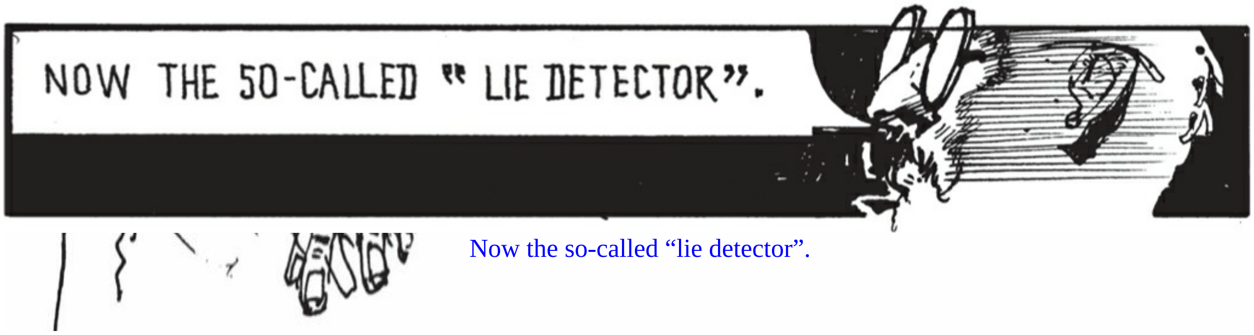

SHE WAS BORN IN BACKSTREET MISERY... WITH A DRUNKARD FATHER AND A PROSTITUTE MOTHER.

She was born in backstreet misery… with a drunkard father and a prostitute mother.



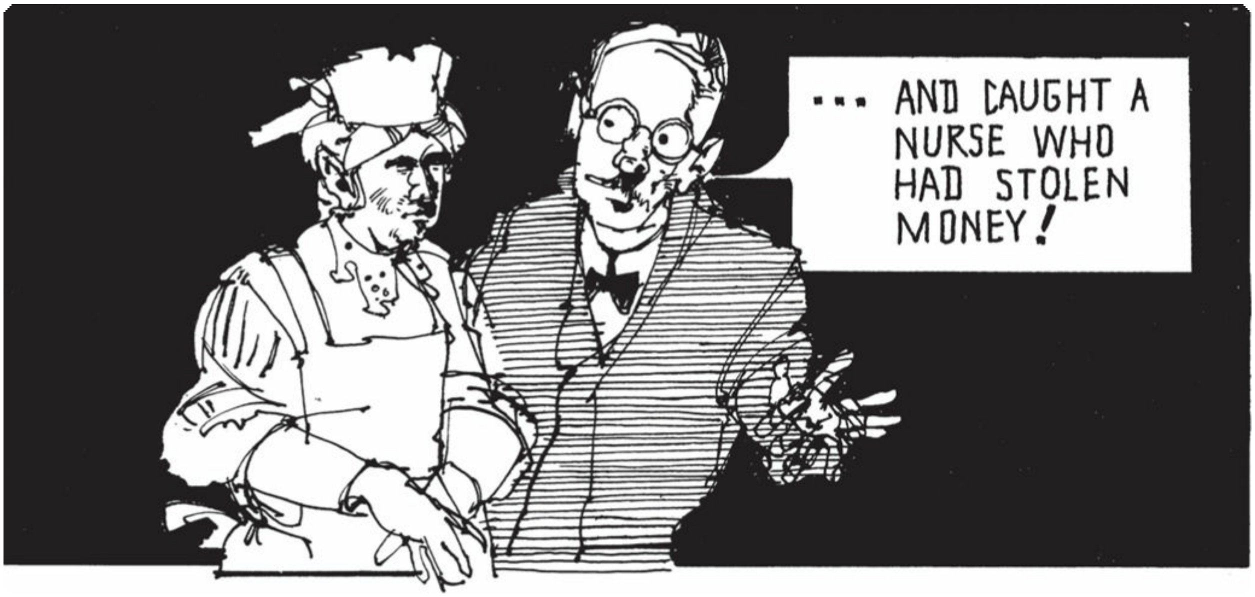
Psychotic ideas were an individual's attempt to create a new vision of the world.

Jung also experimented with a galvanometer to measure psychological states through skin and sweat gland responses.


NOW THE SO-CALLED "LIE DETECTOR".

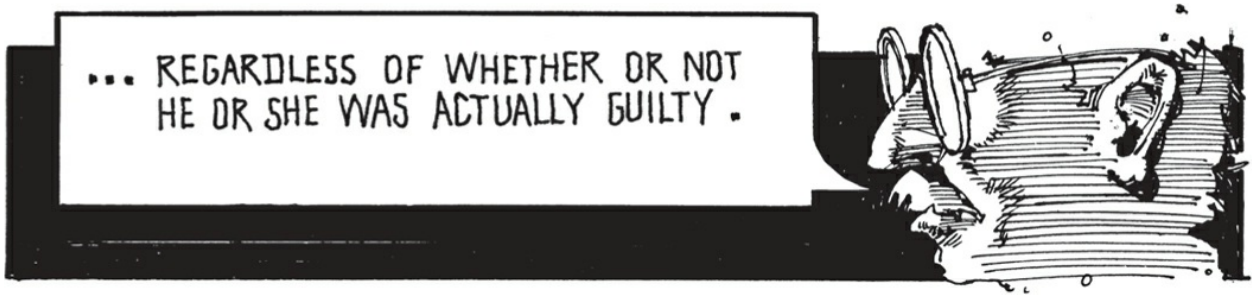
Now the so-called "lie detector".

He tried to apply the word association test to detect criminals…


… AND CAUGHT A NURSE WHO HAD STOLEN MONEY!

… And caught a nurse who had stolen money!

Later, due to Freud’s influence, he abandoned this work because he realized that responses depended on an individual’s subjective feeling of guilt.


… REGARDLESS OF WHETHER OR NOT HE OR SHE WAS ACTUALLY GUILTY.

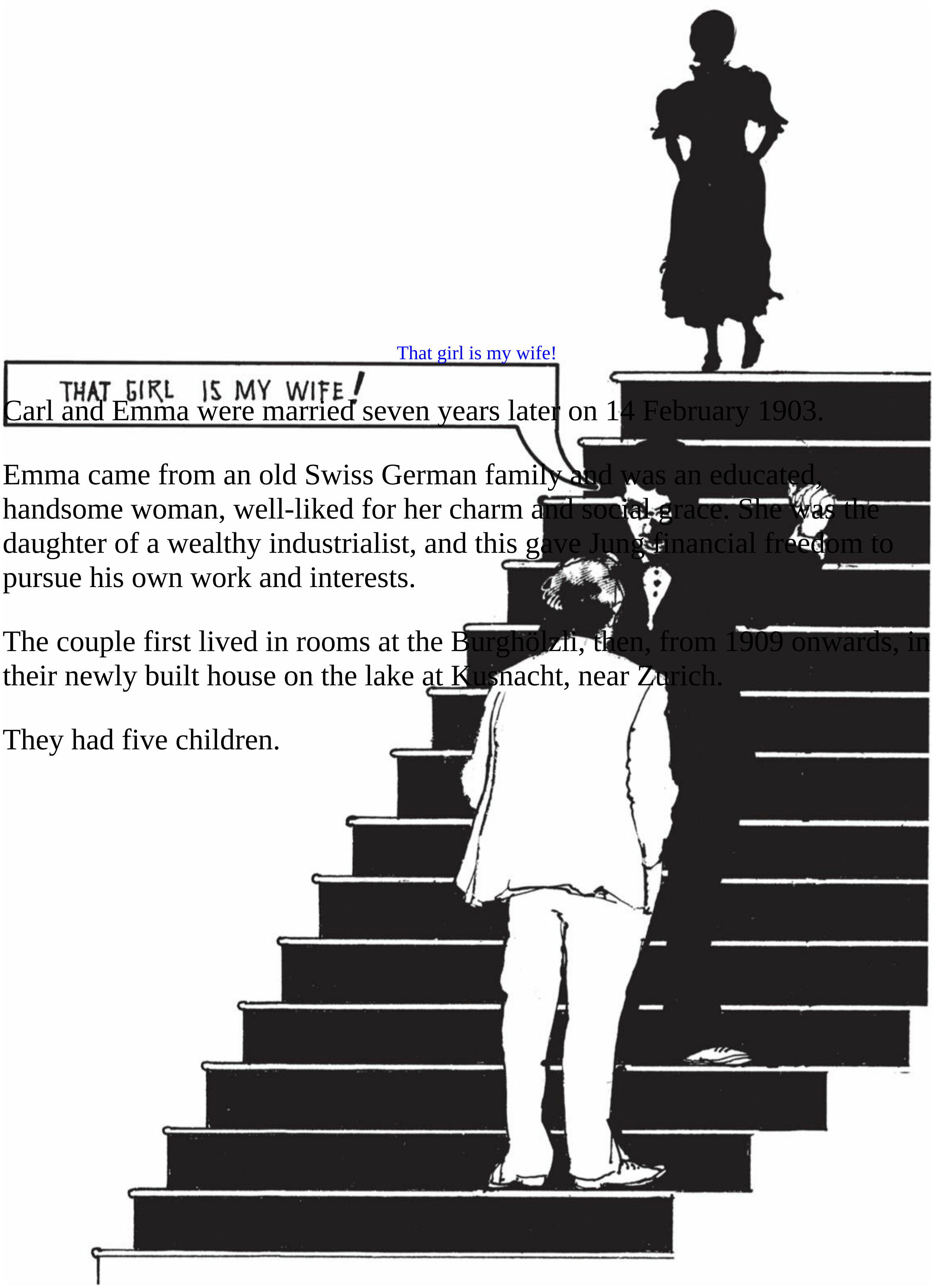
… Regardless of whether or not he or she was actually guilty.

Jung’s work in these areas gained him recognition, especially in America, and in 1905 he became a senior doctor at Burghölzli and a lecturer in the medical faculty of the University of Zurich. Yet as he discovered more about psychoanalysis, he moved away from experimental psychology, declaring twenty years later that, “whosoever wishes to know about the human mind will learn nothing, or almost nothing, from experimental psychology”.

Family Life

Jung first saw Emma Rauschenbach (1882–1955) when she was sixteen, standing at the top of a staircase. He was twenty-one. Even before he spoke to her, he knew she would be his wife.

He said to a friend…

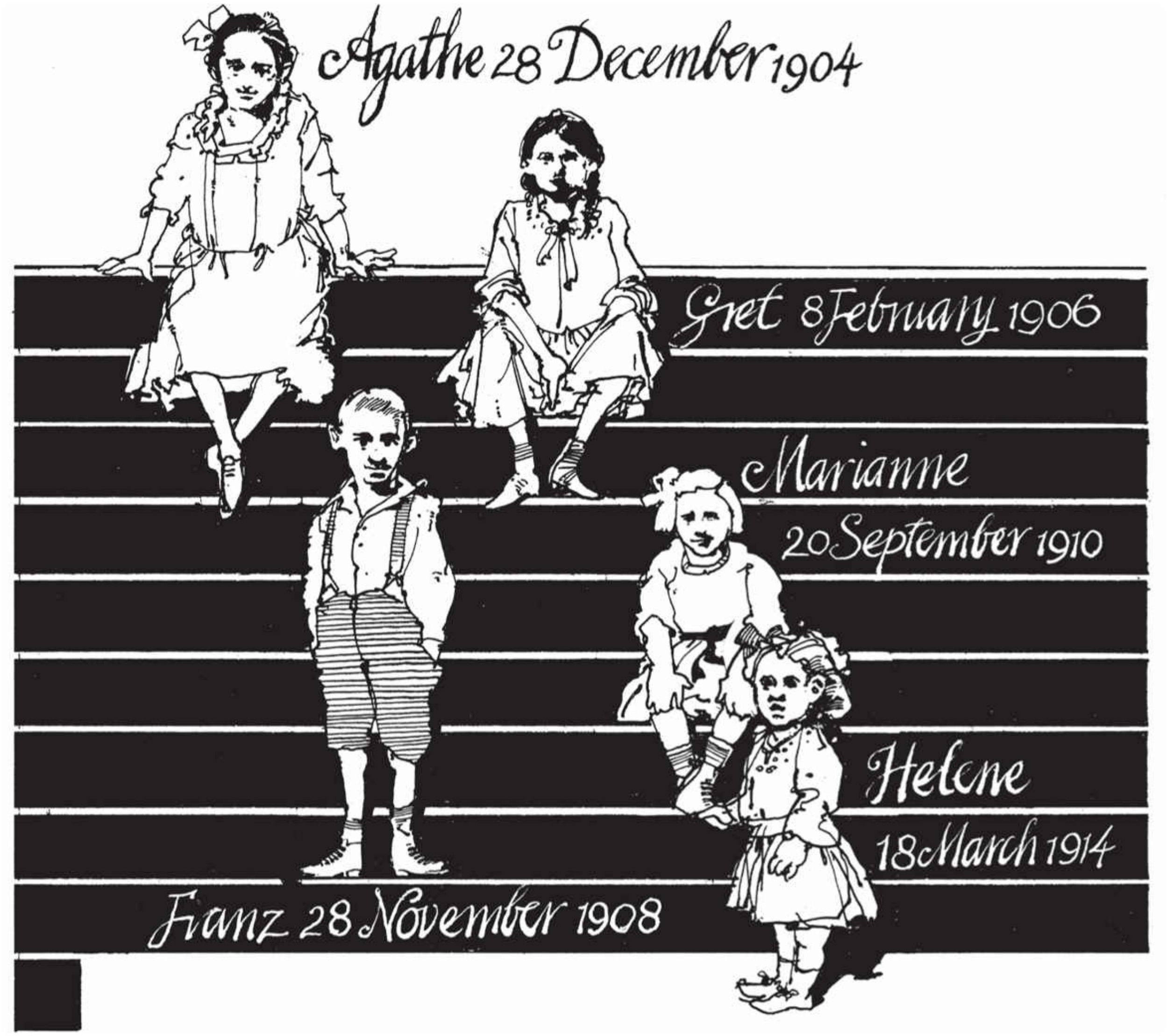

THAT GIRL IS MY WIFE!

Carl and Emma were married seven years later on 14 February 1903.

Emma came from an old Swiss German family and was an educated, handsome woman, well-liked for her charm and social grace. She was the daughter of a wealthy industrialist, and this gave Jung financial freedom to pursue his own work and interests.

The couple first lived in rooms at the Burghölzli, then, from 1909 onwards, in their newly built house on the lake at Kusnacht, near Zurich.

They had five children.


Agathe 28 December 1904
Gret 8 February 1906
Marianne 20 September 1910
Helene 18 March 1914
Franz 28 November 1908

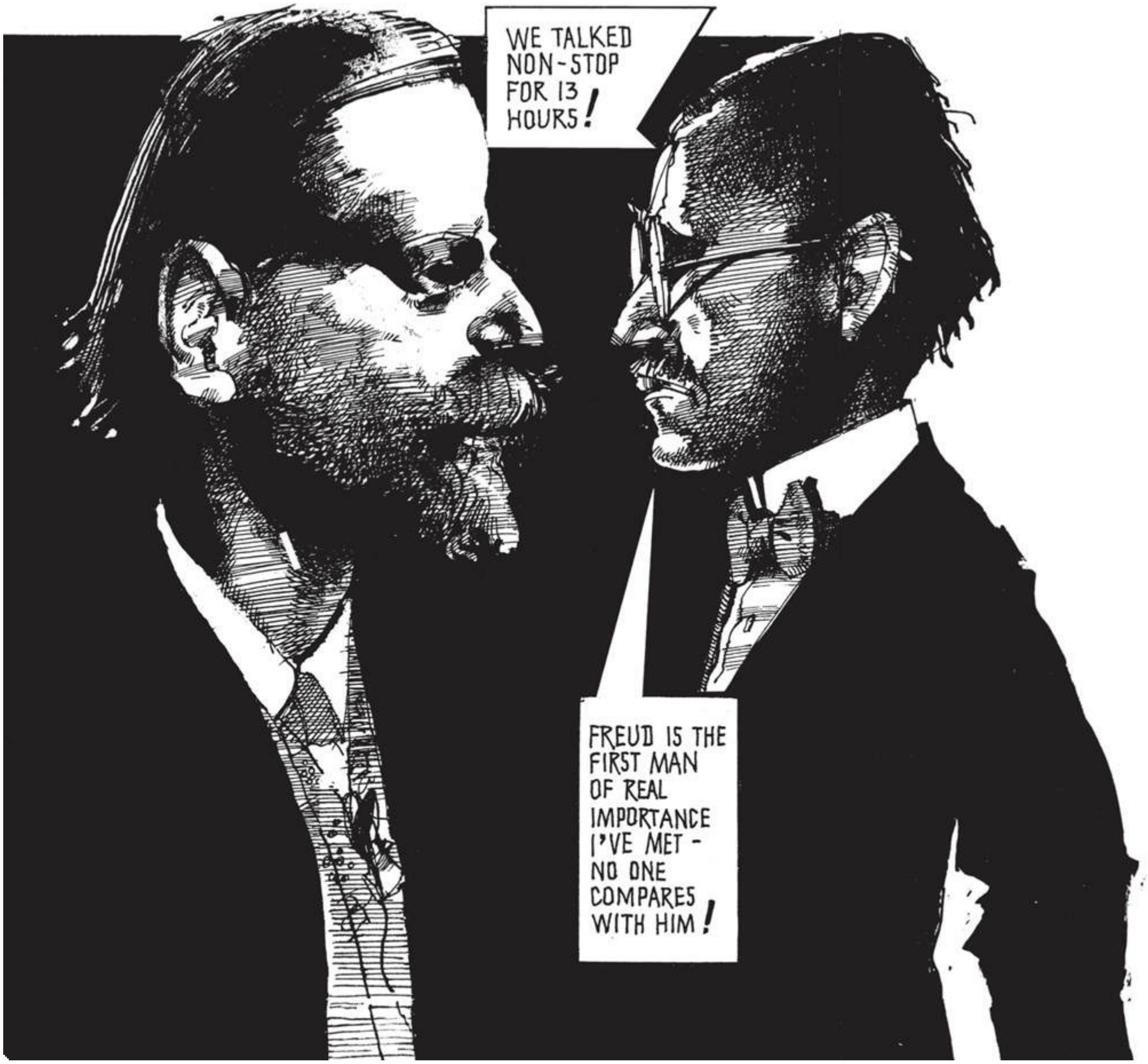
Agathe 28 December 1904
Gret 8 February 1906
Marianne 20 September 1910
Helene 18 March 1914
Fianz 28 November 1908

From about 1911, Antonia Wolff became Jung's mistress, a relationship that lasted until her death in 1953. This triangular arrangement, difficult for both women, was tolerated by them and was known to the members of the Zurich analytic circle.

Emma and Antonia both worked with Jung and practised as analysts. Emma made a life-long study of Arthurian mythology. Her research on the Grail Legend was completed and published after her death by the Jungian analyst and scholar, Marie Louise von Franz.

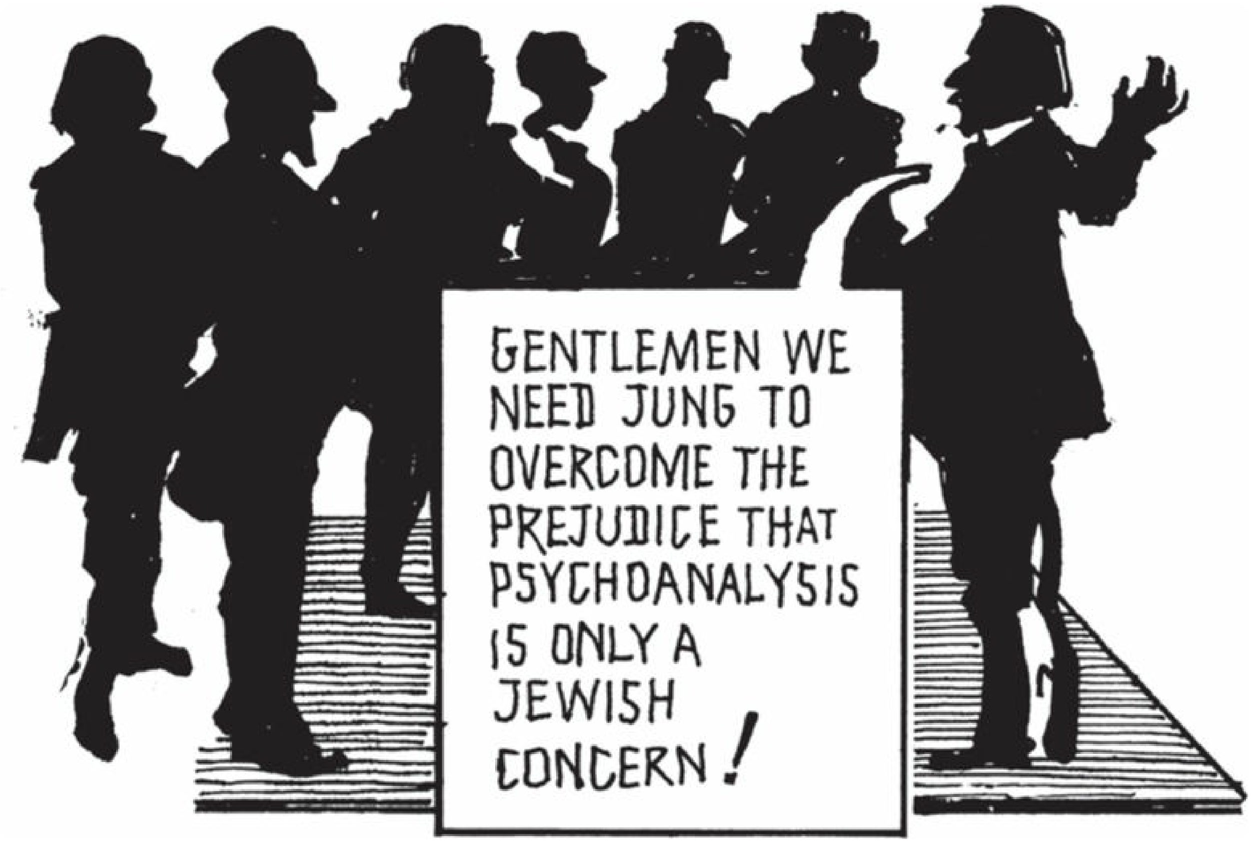
Meeting Freud

Jung’s work with the word association tests confirmed observations on the Unconscious already made by Freud. Jung sent him a copy of his results, and in 1906 the two men began a correspondence and friendship which lasted until 1913. Their initial rapport was immense and on Jung’s visit to Freud in Vienna in 1907…


WE TALKED NON-STOP FOR 13 HOURS!
FREUD IS THE FIRST MAN OF REAL IMPORTANCE I'VE MET - NO ONE COMPARES WITH HIM!

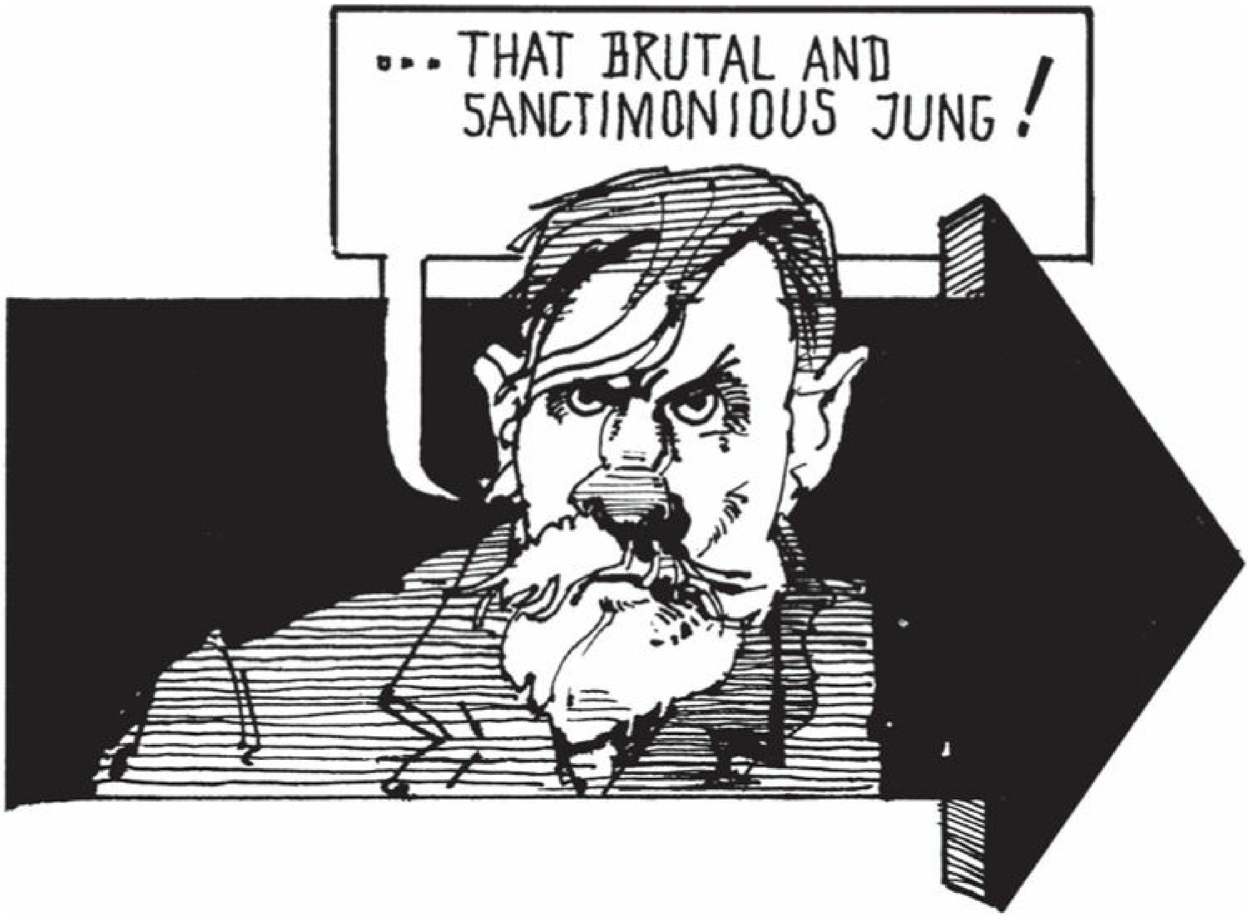
We talked non-stop for 13 hours!
Freud is the first man of real importance I’ve met – no one compares with him!

Jung's psychiatric background and experience at the Burghölzli, his intelligence and his growing repute, made him a valuable recruit to the psychoanalytic movement. And Jung had the advantage of not being a Jew.


GENTLEMEN WE NEED JUNG TO OVERCOME THE PREJUDICE THAT PSYCHOANALYSIS IS ONLY A JEWISH CONCERN!

Gentlemen we need jung to overcome the prejudice that psychoanalysis is only a jewish concern!

Jung soon became a leading light in Freud's project. He was elected the first president of the International Psychoanalytic Association (IPA) and became the editor of its Jahrbuch, the first psychoanalytic journal. How did it happen, then, that from being designated the "heir apparent of psychoanalysis" in 1909, only four years later he became for Freud…

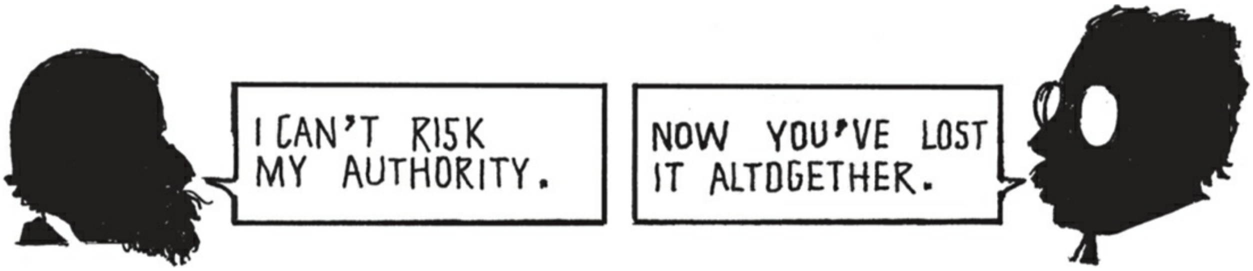

... THAT BRUTAL AND SANCTIMONIOUS JUNG!

… That brutal and sanctimonious jung!

What were the reasons for the break?

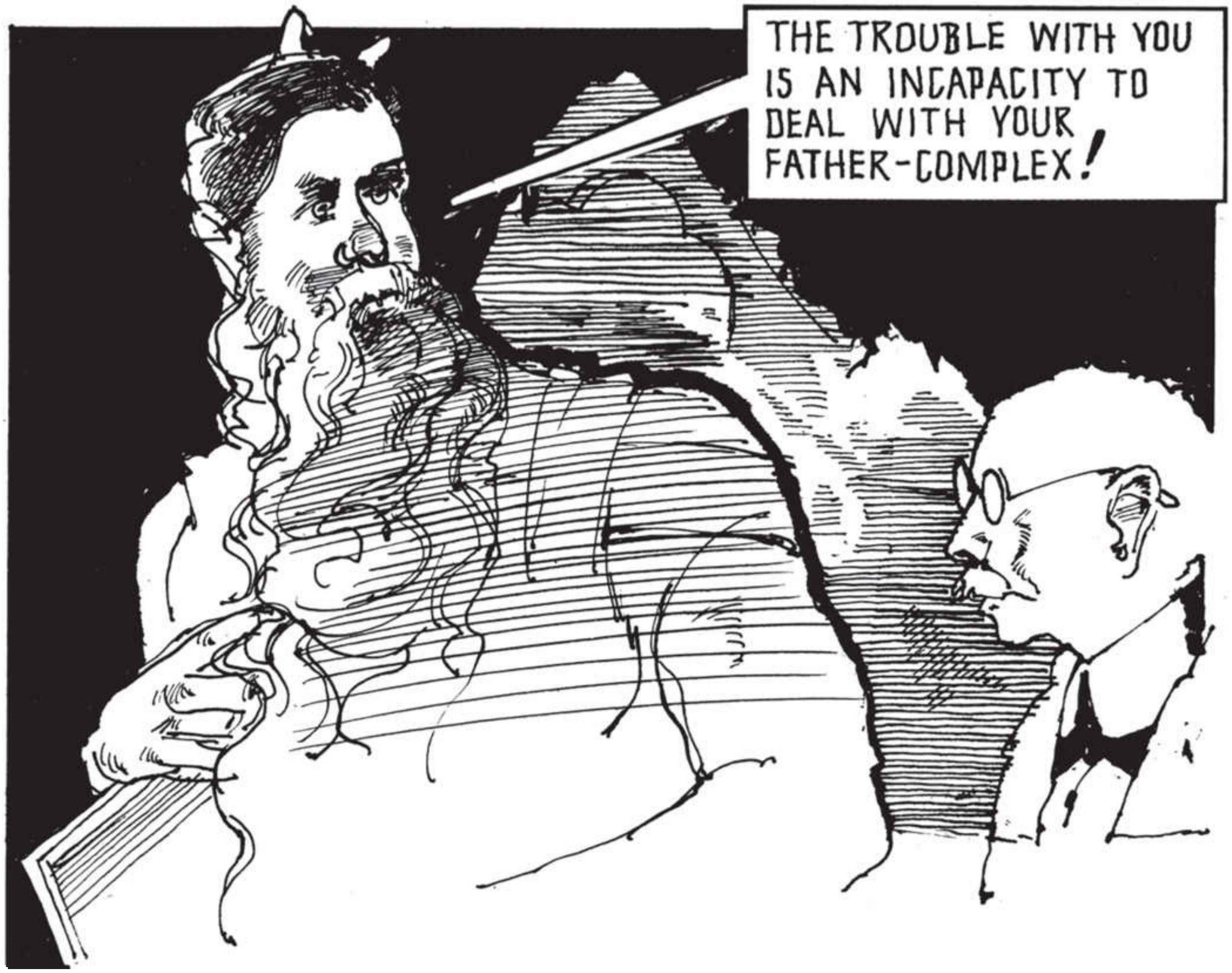
(1) The Issue of Freud’s Authority

In 1909, Freud and Jung travelled to the U.S. to lecture on psychoanalysis at Clark University. On the long sea journey, the two men analyzed each other’s dreams, but Freud would not reveal the personal background details which interpretation required.

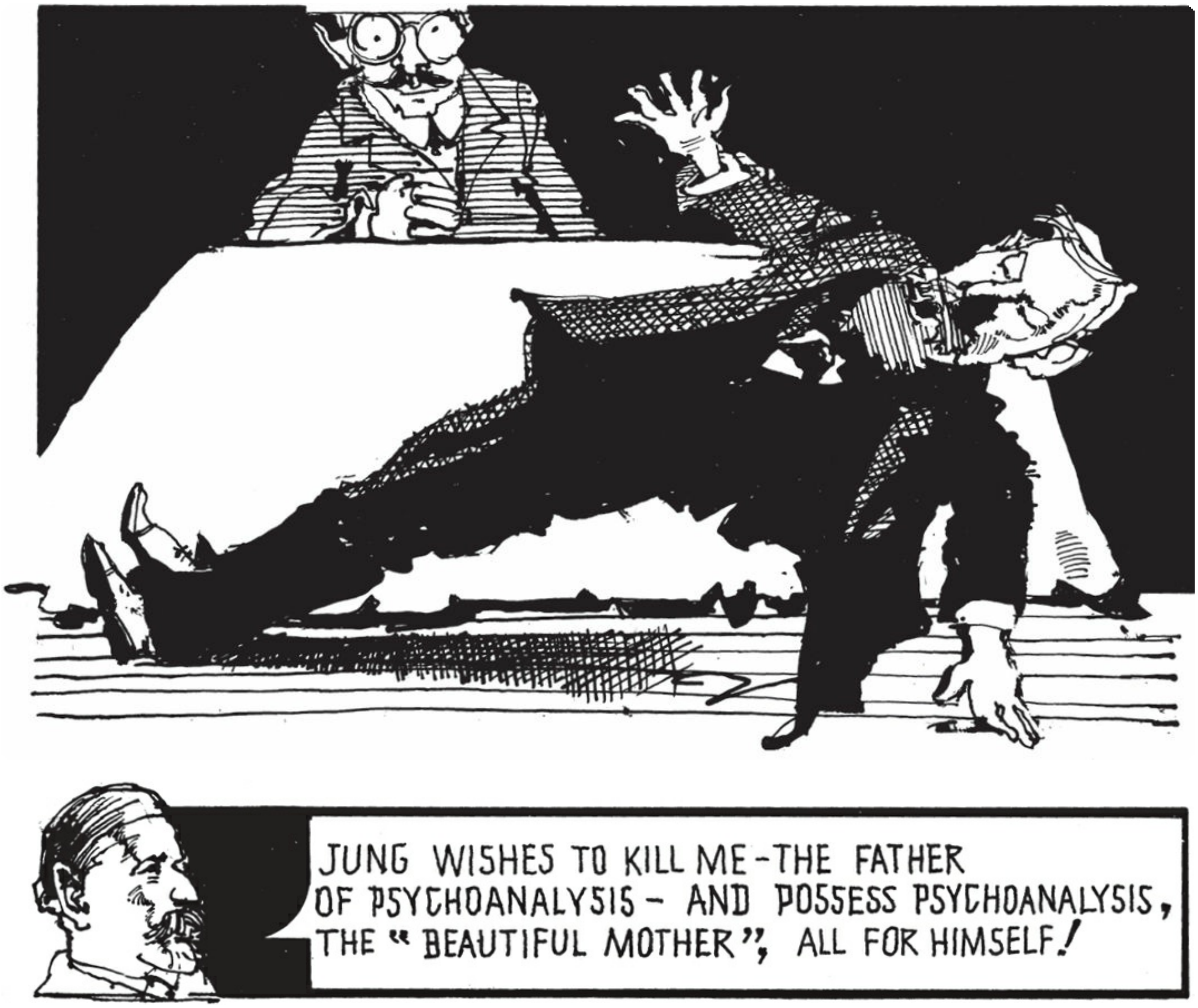

I CAN’T RISK MY AUTHORITY.
NOW YOU’VE LOST IT ALTOGETHER.

I can’t risk my authority.
Now you’ve lost it altogether.

Freud was looking for a disciple who would accept his views without reservation, and he adopted a Father-stance with Jung.


THE TROUBLE WITH YOU IS AN INCAPACITY TO DEAL WITH YOUR FATHER-COMPLEX!

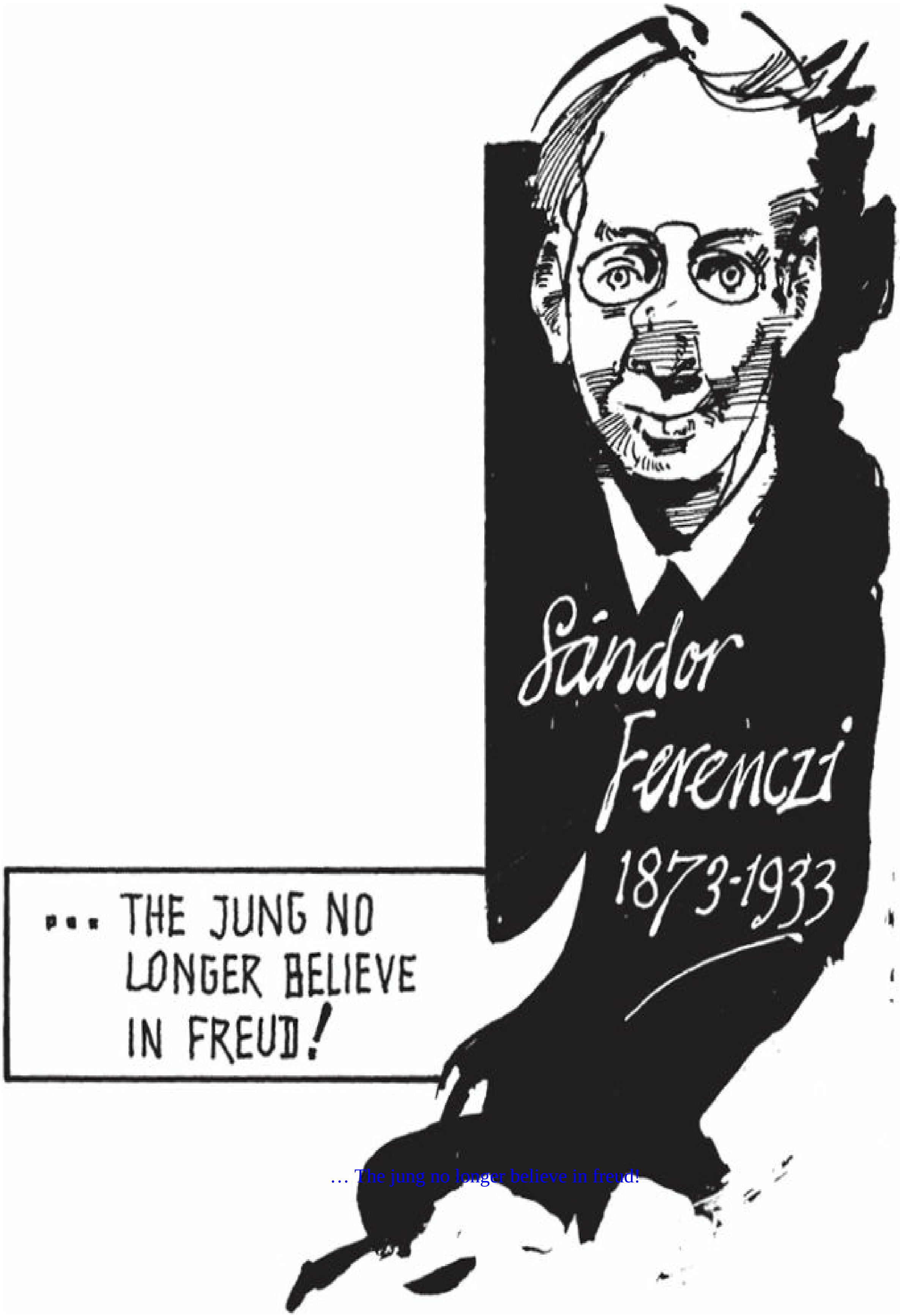
The trouble with you is an incapacity to deal with your father-complex!


JUNG WISHES TO KILL ME - THE FATHER OF PSYCHOANALYSIS - AND POSSESS PSYCHOANALYSIS, THE "BEAUTIFUL MOTHER", ALL FOR HIMSELF!

Jung wishes to kill me – the father of psychoanalysis – and possess psychoanalysis, the “beautiful mother”, all for himself!

Freud had to resort to such “Freudian explanations” in order to deal with several uncanny incidents between the two men. Freud fainted twice in Jung’s presence. On the first occasion, they were waiting to board ship for America. On the second, in 1912, they were having lunch at a conference in Munich following a long discussion about their divergences.

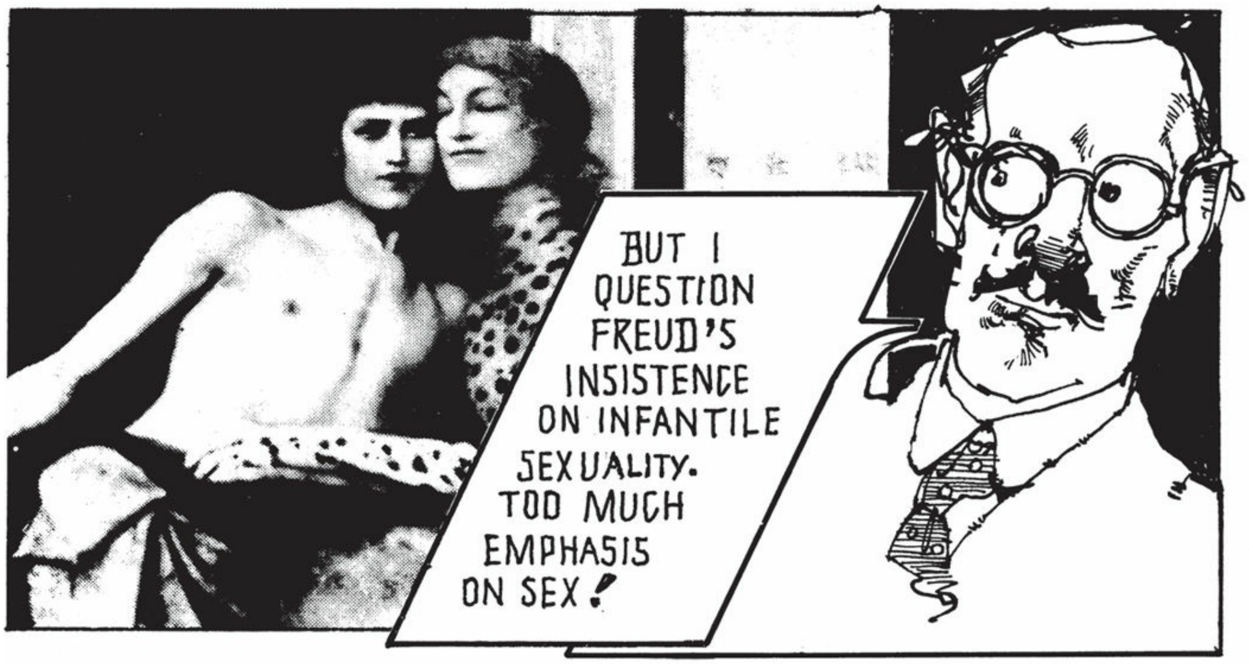
Psychoanalysis was threatening to split into tribal sects between Vienna (Freud) and Zurich (Jung), leaving Ferenczi to make the famous remark…


... THE JUNG NO LONGER BELIEVE IN FREUD!
Sándor Ferenczi
1873-1933

… The jung no longer believe in freud!

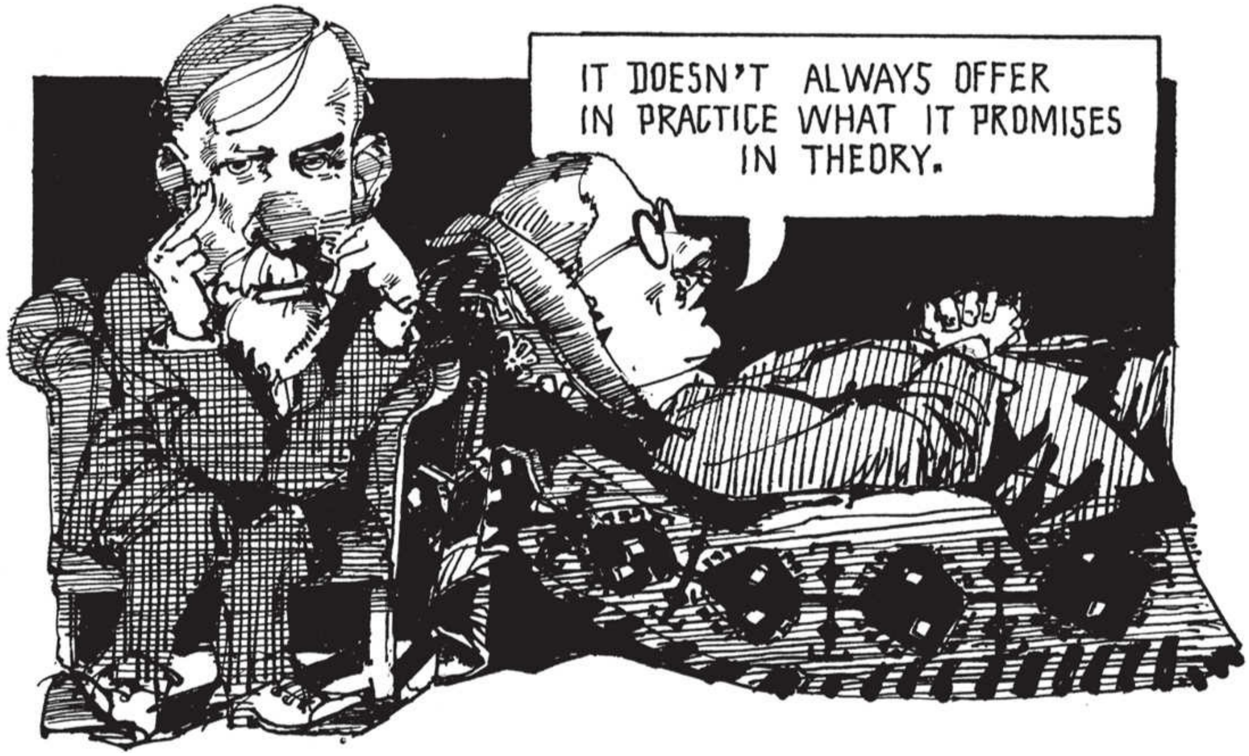
(2) Theoretical Differences

In his 1906 study on dementia praecox and association experiments, Jung acknowledged his indebtedness to the “brilliant discoveries of Freud”.


BUT I QUESTION FREUD'S INSISTENCE ON INFANTILE SEXUALITY. TOO MUCH EMPHASIS ON SEX!

But I question freud’s insistence on infantile sexuality. Too much emphasis on sex!

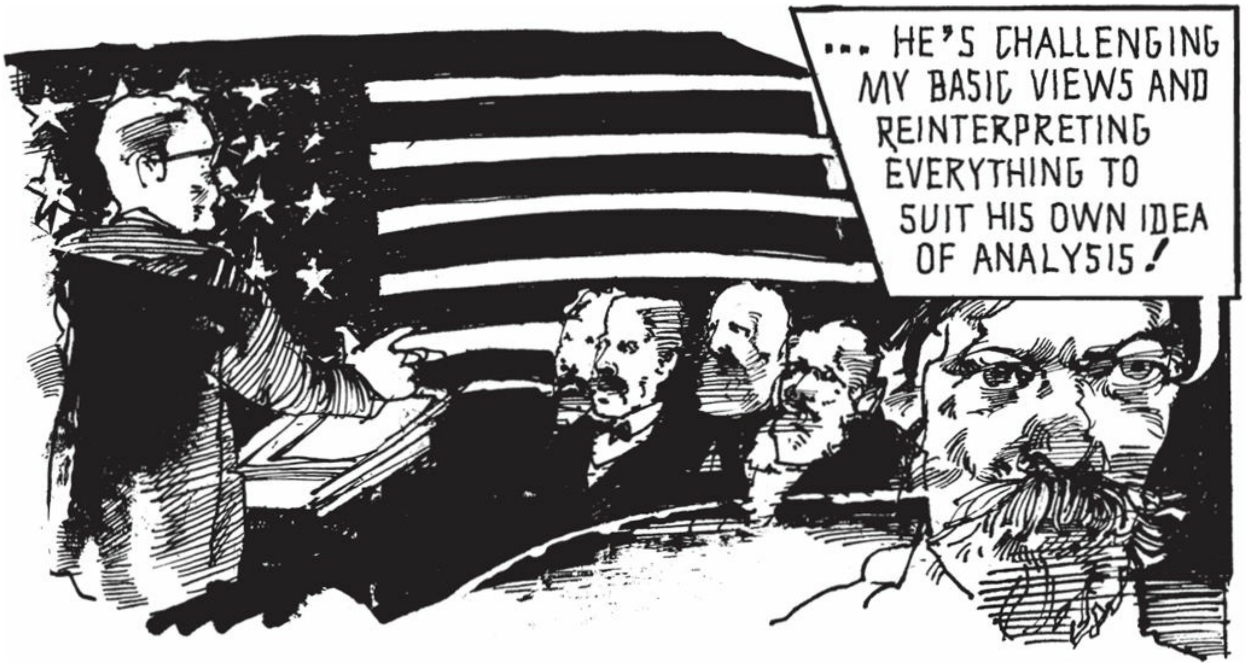
He was also unenthusiastic about Freud’s method of therapy.


IT DOESN'T ALWAYS OFFER IN PRACTICE WHAT IT PROMISES IN THEORY.

It doesn’t always offer in practice what it promises in theory.

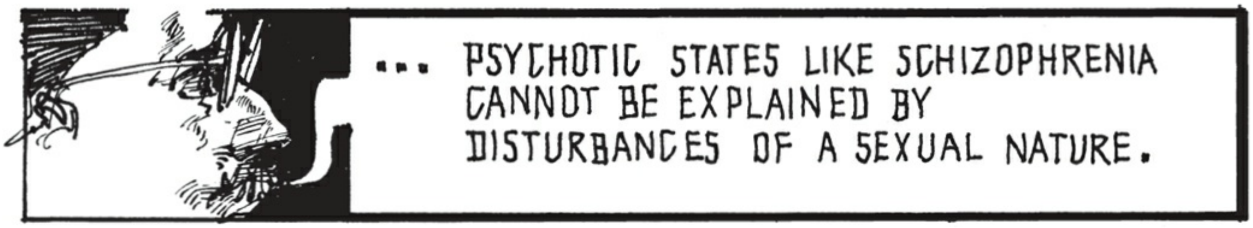
Both men played down the importance of these disagreements, until their: changing attitudes began to magnify them into unbridgeable gulfs.

The divergence emerged most publicly in Jung’s lectures at Fordham University (New York) in 1912. Jung was supposed to be representing and defending psychoanalysis, but…


... HE'S CHALLENGING MY BASIC VIEWS AND REINTERPRETING EVERYTHING TO SUIT HIS OWN IDEA OF ANALYSIS!

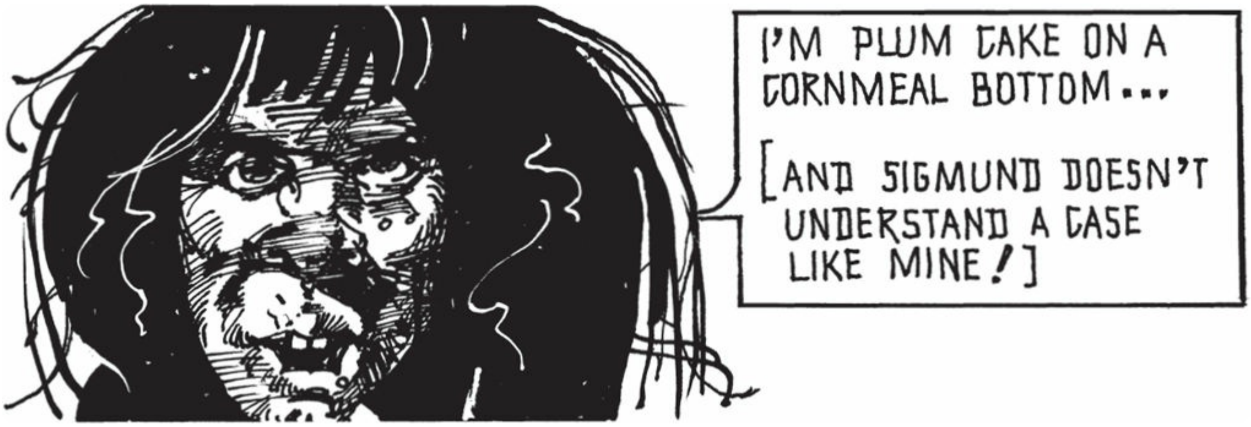
… He's challenging my basic views and reinterpreting everything to suit his own idea analysis!

Jung agreed with Freud that **hysteria** and **obsessional neurosis** show abnormal displacements of "quite definitely sexual libido", but…


... PSYCHOTIC STATES LIKE SCHIZOPHRENIA CANNOT BE EXPLAINED BY DISTURBANCES OF A SEXUAL NATURE.

… Psychotic states like schizophrenia cannot be explained by disturbances of a sexual nature.

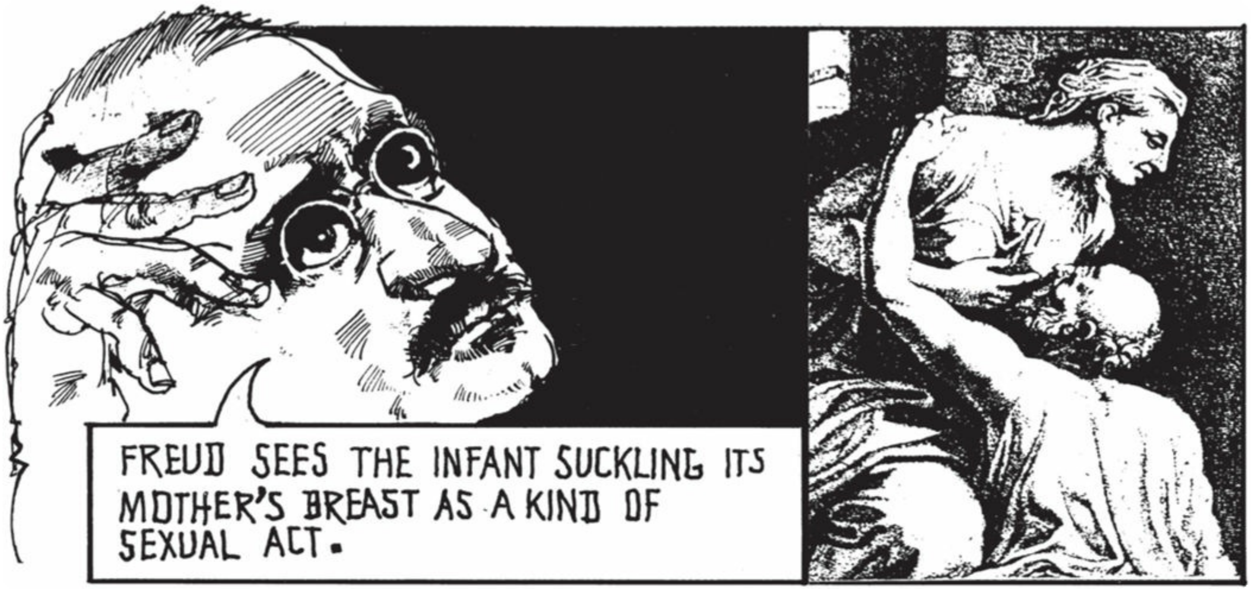
This was because in cases of dementia praecox, individuals suffered a complete loss of reality.


I'M PLUM CAKE ON A CORNMEAL BOTTOM...
[AND SIGMUND DOESN'T UNDERSTAND A CASE LIKE MINE!]

I'm plum cake on a cornmeal bottom …
[And Sigmund doesn't understand a case like mine!]

"The loss of the reality function in psychosis is so extreme that it must involve the loss of **other** instinctual forces whose sexual character must be denied absolutely, for no one is likely to maintain that **reality** is a function of **sex."**

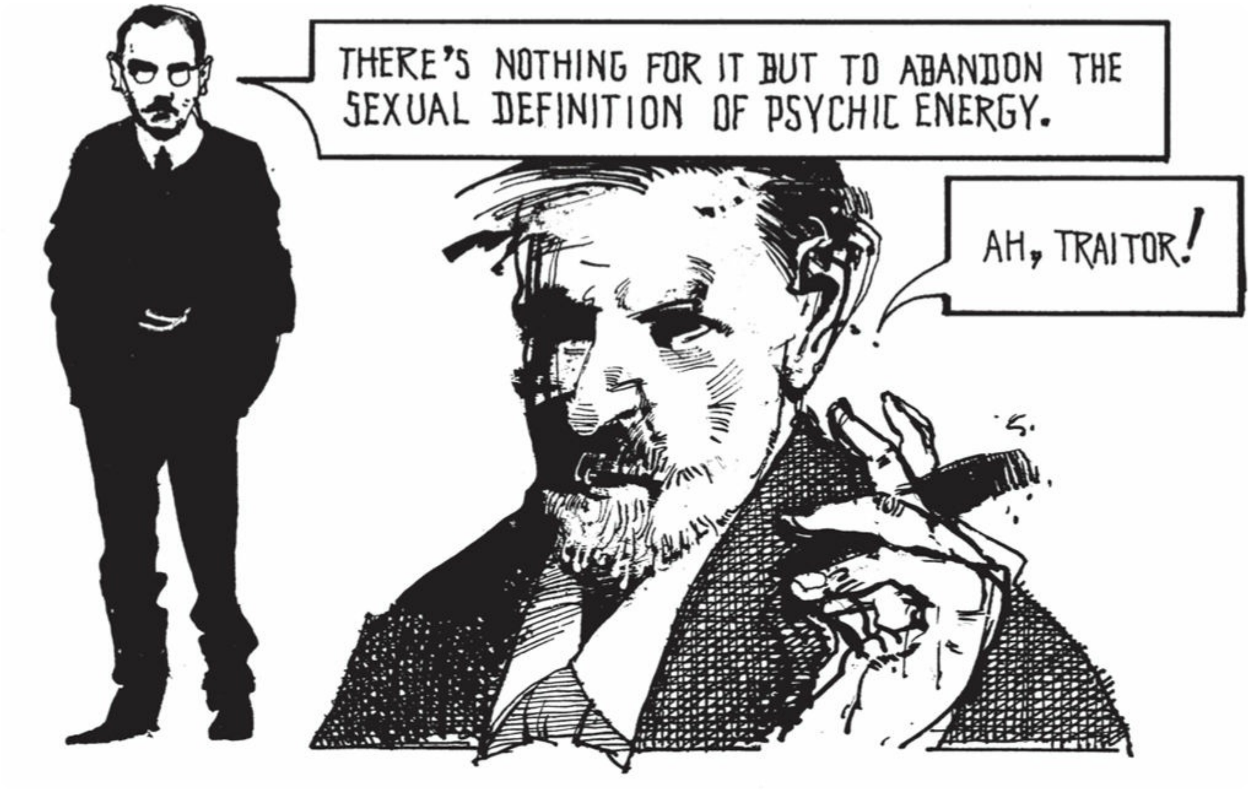
And what about Freud's theory of infantile sexuality?


FREUD SEES THE INFANT SUCKLING ITS MOTHER'S BREAST AS A KIND OF SEXUAL ACT.

Freud sees the infant suckling its mother's breast as a kind of sexual act.

The emotional satisfaction of a child suckling is **only** the satisfaction anyone gets from eating.

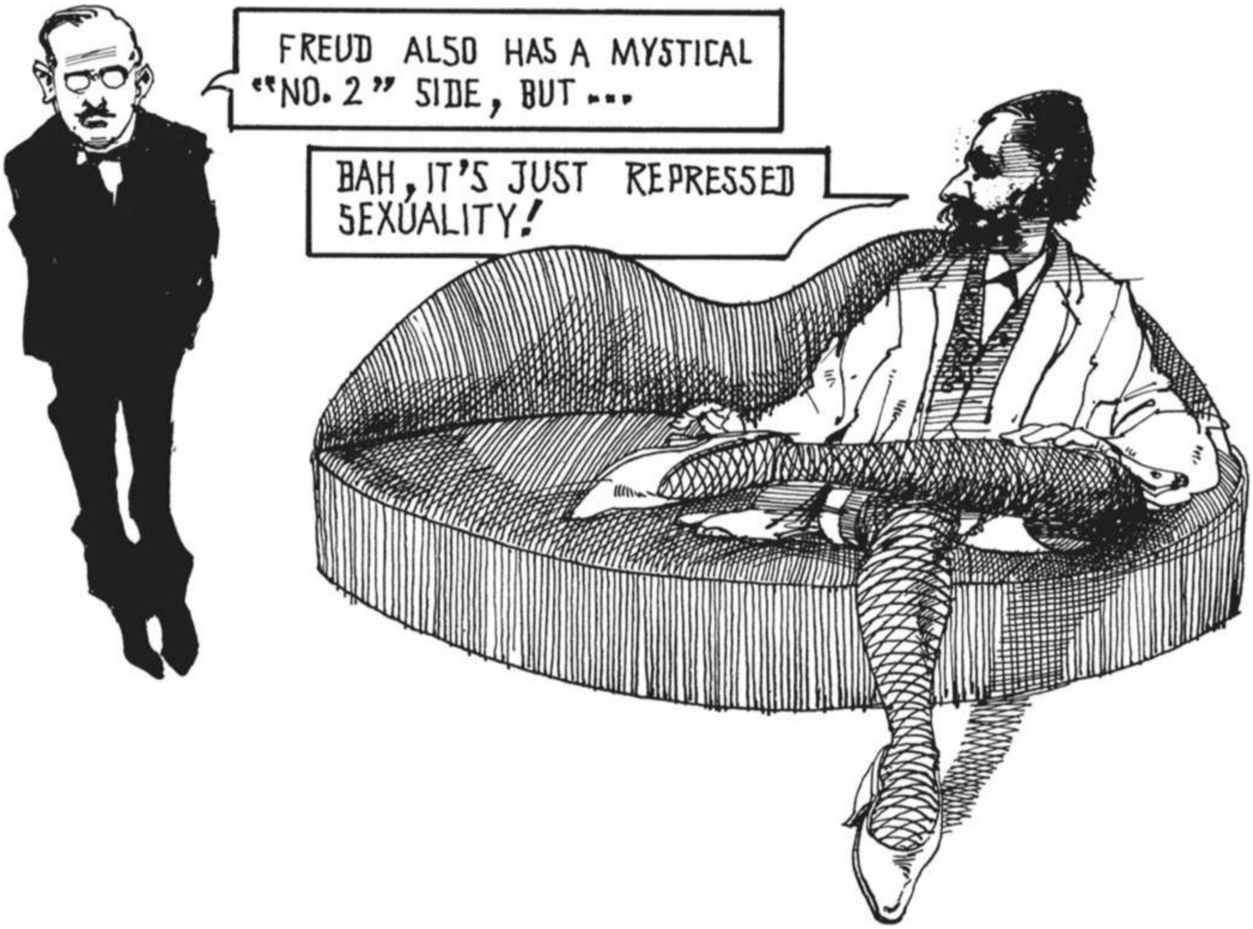
To say it is evidence of an infantile sexual instinct confuses the adult **reproductive** instinct with a hunger drive common to all ages. Freud had over-extended the concept of sexuality in describing the development of psychic life from birth to maturity.


THERE'S NOTHING FOR IT BUT TO ABANDON THE SEXUAL DEFINITION OF PSYCHIC ENERGY.
AH, TRAITOR!

There’s nothing for it but to abandon the sexual definition of psychic energy.
Ah, Traitor!

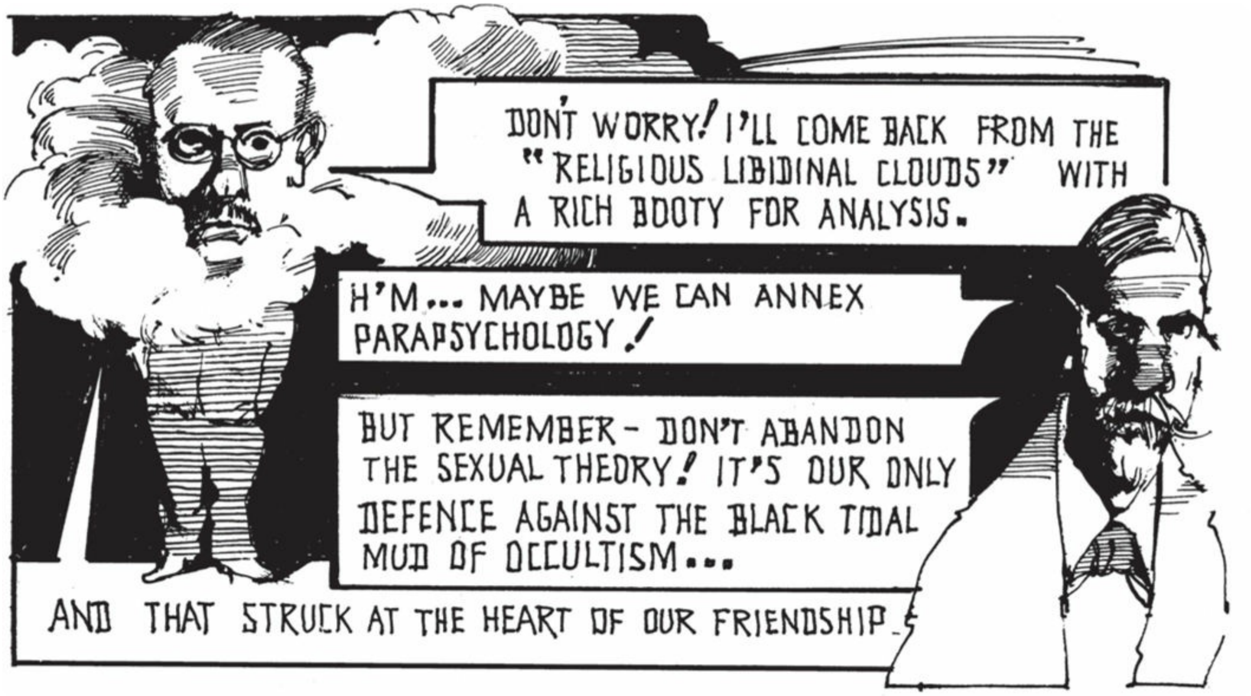
(3) Philosophical Differences

The split with Freud was deep-rooted in Jung’s concerns about the mysterious nature of the soul.


FREUD ALSO HAS A MYSTICAL "NO. 2" SIDE, BUT …
BAH, IT'S JUST REPRESSED SEXUALITY!

Freud also has a mystical “no. 2” side, But …
Bah, it’s just repressed sexuality!

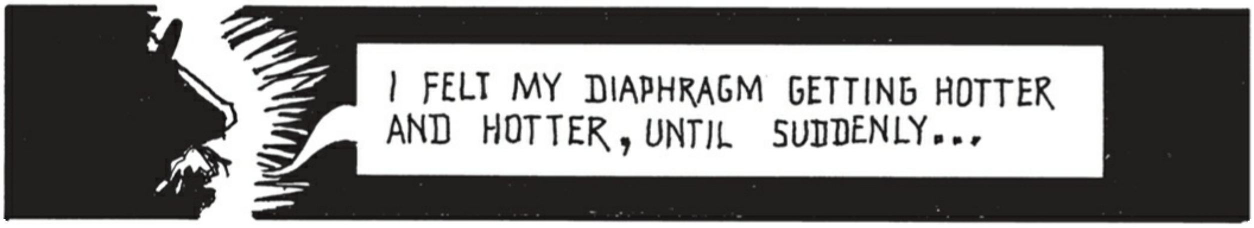
Although in this 1907–1913 period, Jung restricted his own Number 2 to the established limits of psychiatry and psychoanalysis, he maintained an active interest in parapsychology. In 1911, he began to study astrology.


DON'T WORRY! I'LL COME BACK FROM THE "RELIGIOUS LIBIDINAL CLOUDS" WITH A RICH BOOTY FOR ANALYSIS.
H'M... MAYBE WE CAN ANNEX PARAPSYCHOLOGY!
BUT REMEMBER – DON'T ABANDON THE SEXUAL THEORY! IT'S OUR ONLY DEFENCE AGAINST THE BLACK TIDAL MUD OF OCCULTISM...
AND THAT STRUCK AT THE HEART OF OUR FRIENDSHIP.

Don't worry! I'll come back from the "Religious libidinal clouds" with a rich booty for analysis.
H'm … Maybe we can annex parapsychology!
But remember – don't abandon the sexual theory! It's our only defence against the black tidal mud of occultism …
And that struck at the heart of our friendship.

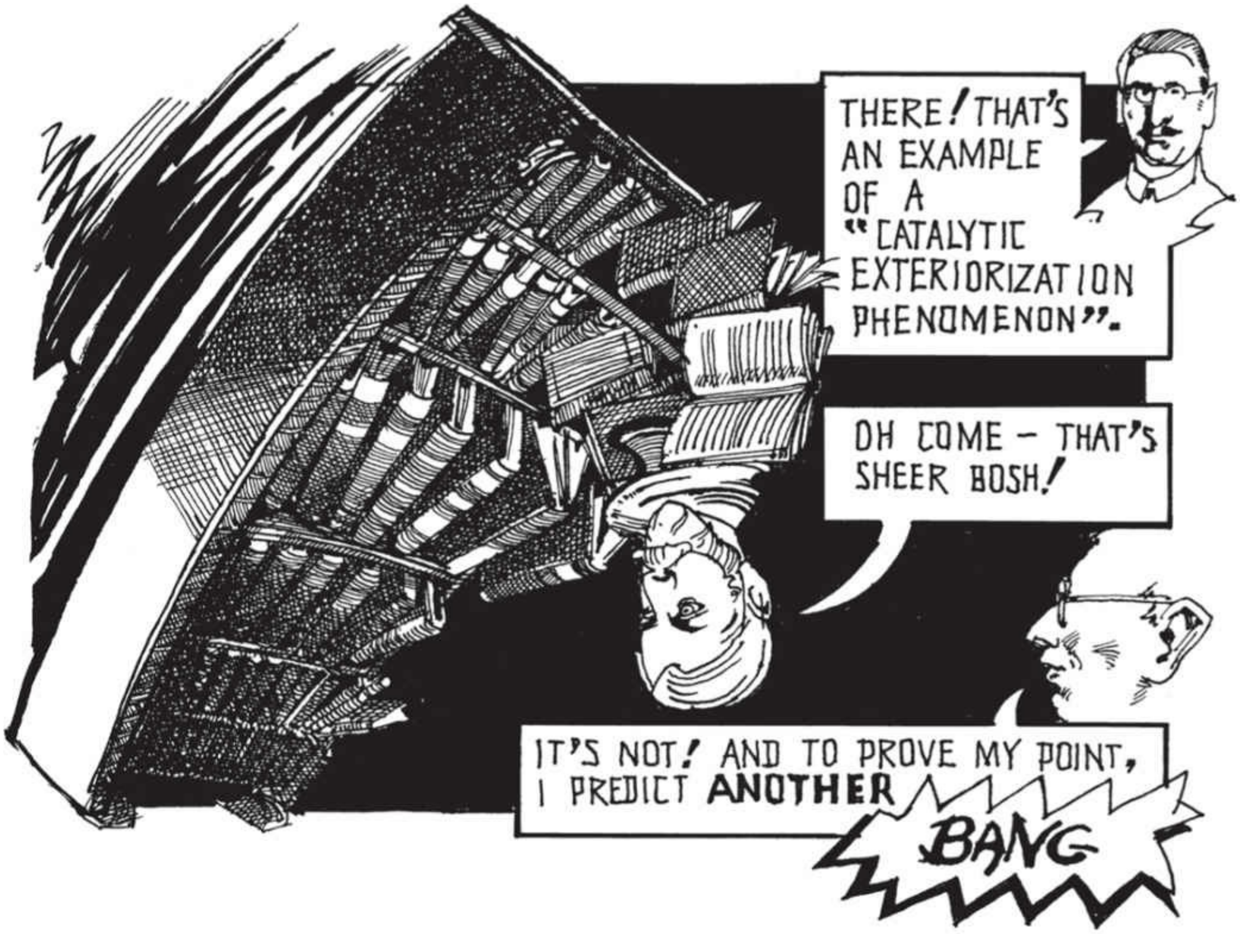
A Strange Incident

Jung was named “Crown Prince of the psychoanalytic movement” on the last night of his visit to Freud in March 1909. On that same evening, however, Freud’s hostility to the occult irritated Jung, but he repressed an urge to reply sharply.


I FELT MY DIAPHRAGM GETTING HOTTER AND HOTTER, UNTIL SUDDENLY...

I felt my diaphragm getting hotter and hotter, until suddenly …

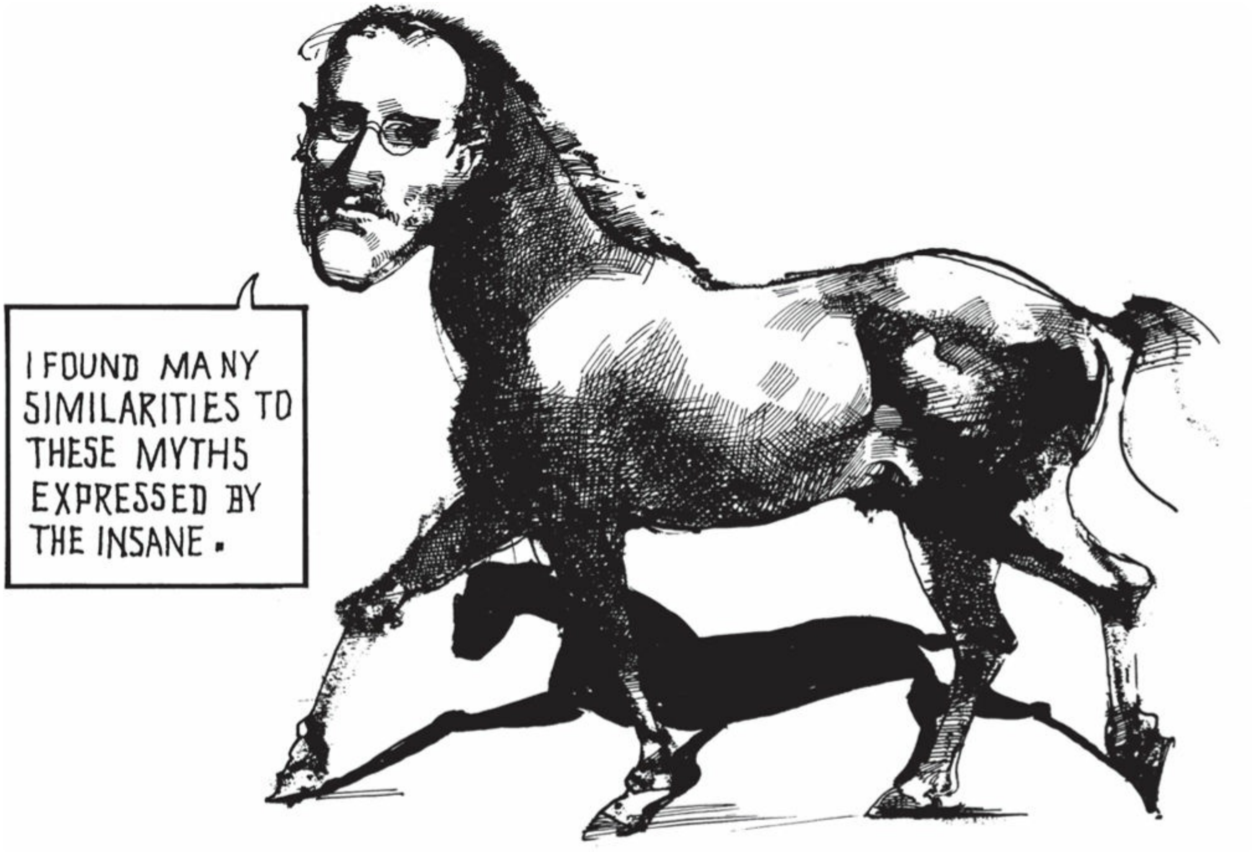
A loud noise came from the bookcase, as if it was going to topple on them.


THERE! THAT’S AN EXAMPLE OF A “CATALYTIC EXTERIORIZATION PHENOMENON”.
OH COME – THAT’S SHEER BOSH!
IT’S NOT! AND TO PROVE MY POINT, I PREDICT ANOTHER
BANG

There! That's an example of a "catalytic exteriorization phenomenon".
Oh come – That's sheer bosh!
It's Not! And to prove my point, I Predict another Bang

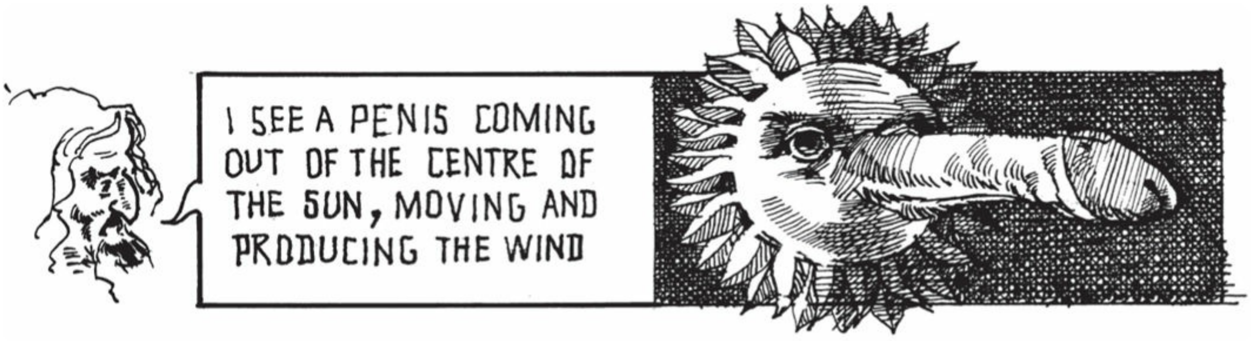
On the eve of his investiture as Crown Prince, Jung's Number 2 was stirring in an attempt to topple Freud's bookcase – the whole edifice of Freudian theory!

In 1909, Jung was immersed in studies of ancient mythology. Analyzing all those nymphs and centaurs ended up by confusing – and exciting – him.


I FOUND MANY SIMILARITIES TO THESE MYTHS EXPRESSED BY THE INSANE.

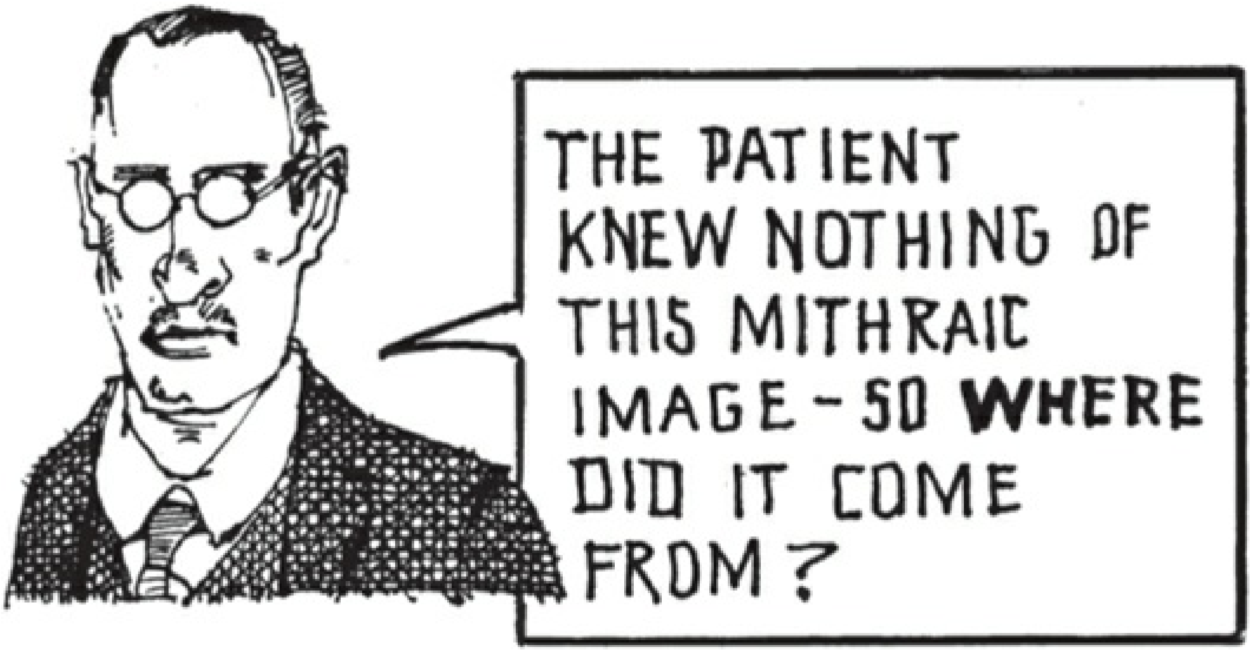
I found many similarities to these myths expressed by the insane.

For instance a Burghölzli patient…


I SEE A PENIS COMING OUT OF THE CENTRE OF THE SUN, MOVING AND PRODUCING THE WIND

I see a penis coming out of the centre of the sun, moving and producing the wind

This made no sense, until Jung came across a reference to the pre-Christian Mithraic religion which described how the wind originated from a tube hanging from the centre of the sun.

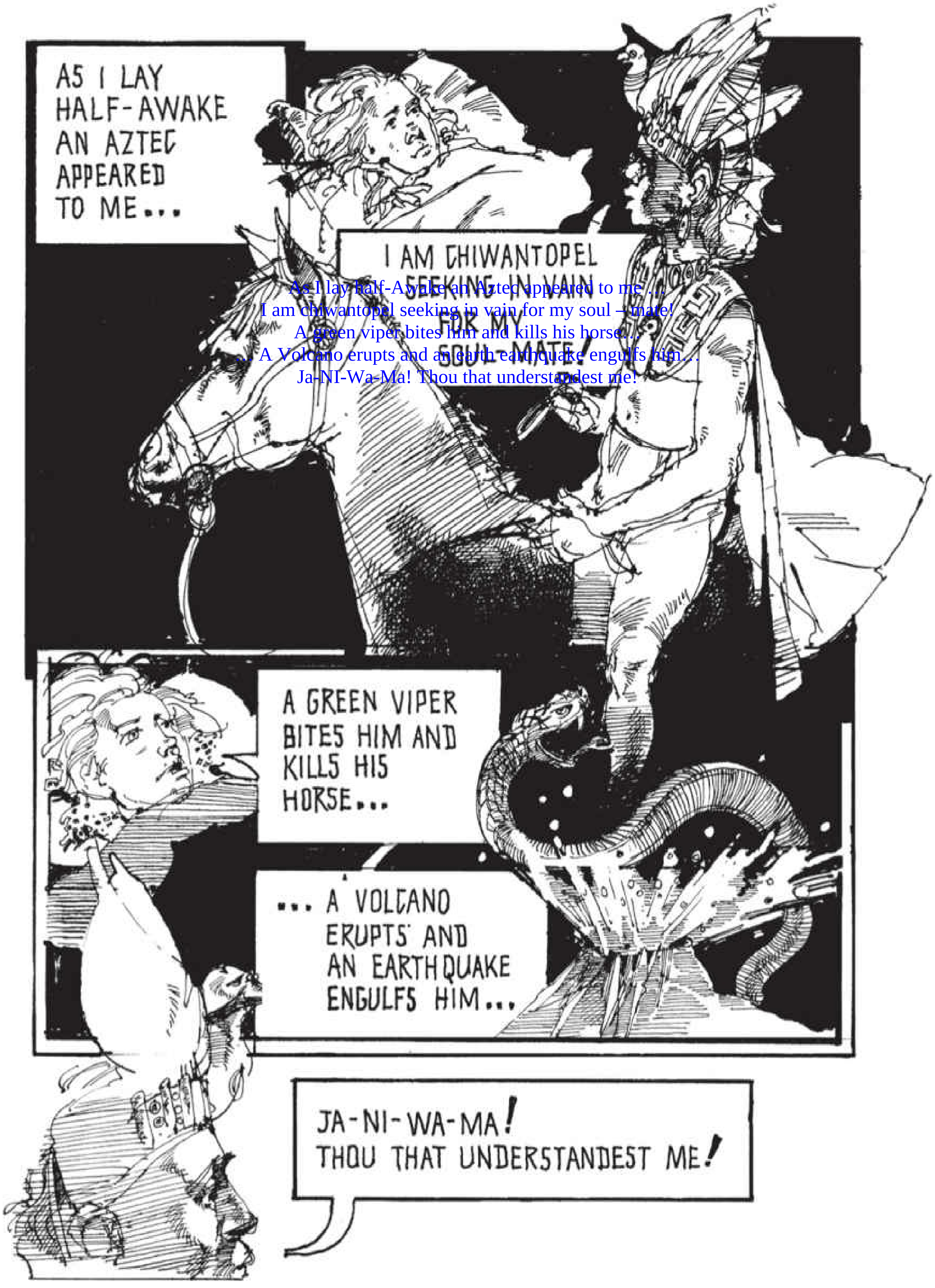

THE PATIENT KNEW NOTHING OF THIS MITHRAIC IMAGE – SO WHERE DID IT COME FROM?

The patient knew nothing of this mithraic image – so where did it come from?

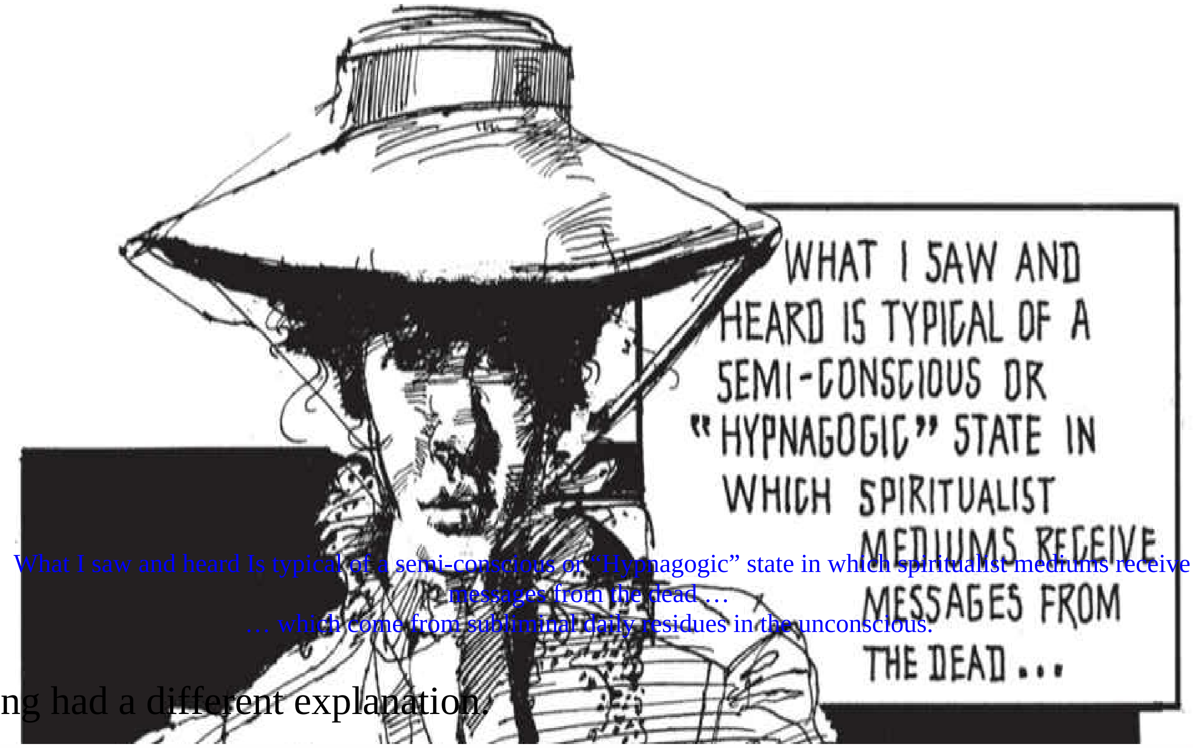
Psychiatry recognized that the unconscious could retain “daily residues”, images seen and forgotten and yet still stored in the subliminal mind, but Jung wondered if it could hold ancient or “archaic residues”. Was the patient’s image of the sun a collective, **inherited** image, harking back to forgotten mythologies buried in our unconscious?

The Case of Miss Frank Miller

Jung’s interest was then drawn to an article written by a young American woman, Miss Frank Miller, which described a vision cloaked in unconscious “archaic residues”.


AS I LAY HALF-AWAKE AN AZTEC APPEARED TO ME...
I AM CHIWANTOPEL SEEKING IN VAIN FOR MY SOUL-MATE!
A GREEN VIPER BITES HIM AND KILLS HIS HORSE...
... A VOLCANO ERUPTS AND AN EARTHQUAKE ENGULFS HIM...
JA-NI-WA-MA! THOU THAT UNDERSTANDEST ME!

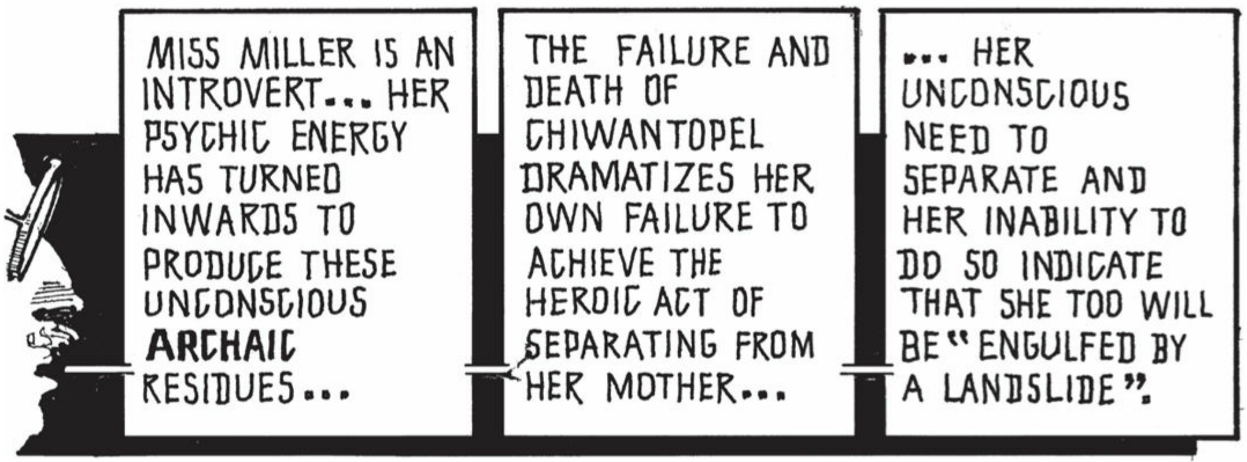
As I lay half-Awake an Aztec appeared to me …
I am chiwantopel seeking in vain for my soul – mate!
A green viper bites him and kills his horse…
… A Volcano erupts and an earth earthquake engulfs him…
Ja-NI-Wa-Ma! Thou that understandest me!


WHAT I SAW AND HEARD IS TYPICAL OF A SEMI-CONSCIOUS OR "HYPNAGOGIC" STATE IN WHICH SPIRITUALIST MEDIUMS RECEIVE MESSAGES FROM THE DEAD ...

What I saw and heard Is typical of a semi-conscious or "Hypnagogic" state in which spiritualist mediums receive messages from the dead …

… which come from subliminal daily residues in the unconscious.

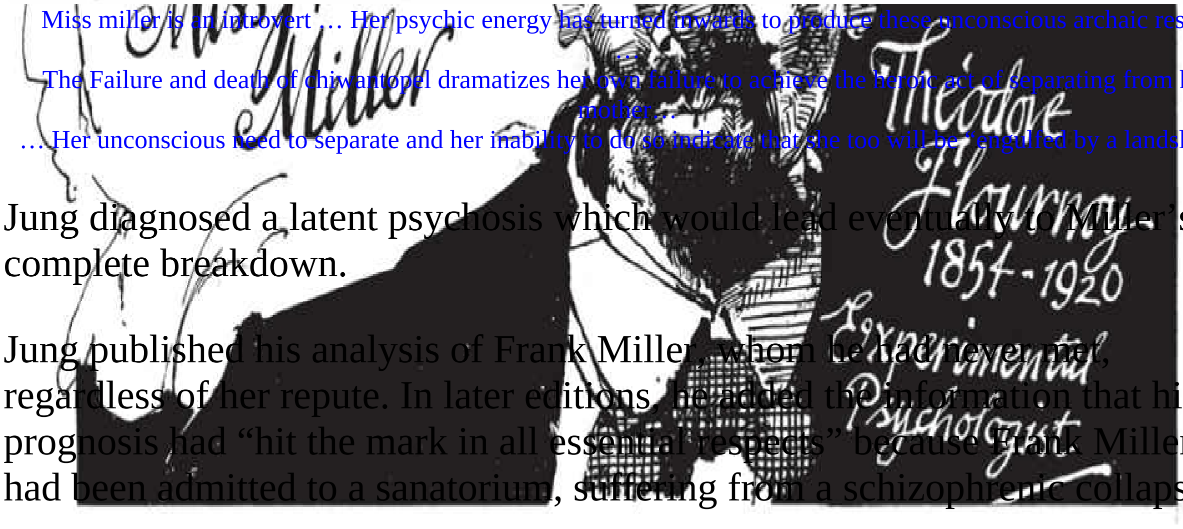
Jung had a different explanation.


MISS MILLER IS AN INTROVERT... HER PSYCHIC ENERGY HAS TURNED INWARDS TO PRODUCE THESE UNCONSCIOUS ARCHAIC RESIDUES...
THE FAILURE AND DEATH OF CHIWANTOPEL DRAMATIZES HER OWN FAILURE TO ACHIEVE THE HEROIC ACT OF SEPARATING FROM HER MOTHER...
... HER UNCONSCIOUS NEED TO SEPARATE AND HER INABILITY TO DO SO INDICATE THAT SHE TOO WILL BE "ENGULFED BY A LANDSLIDE".

Miss miller is an introvert … Her psychic energy has turned inwards to produce these unconscious archaic residues …

The Failure and death of chiwantopel dramatizes her own failure to achieve the heroic act of separating from her mother…

… Her unconscious need to separate and her inability to do so indicate that she too will be "engulfed by a landslide".


Miss Miller
Théodore Flournoy 1854-1920
Experimental Psychologist

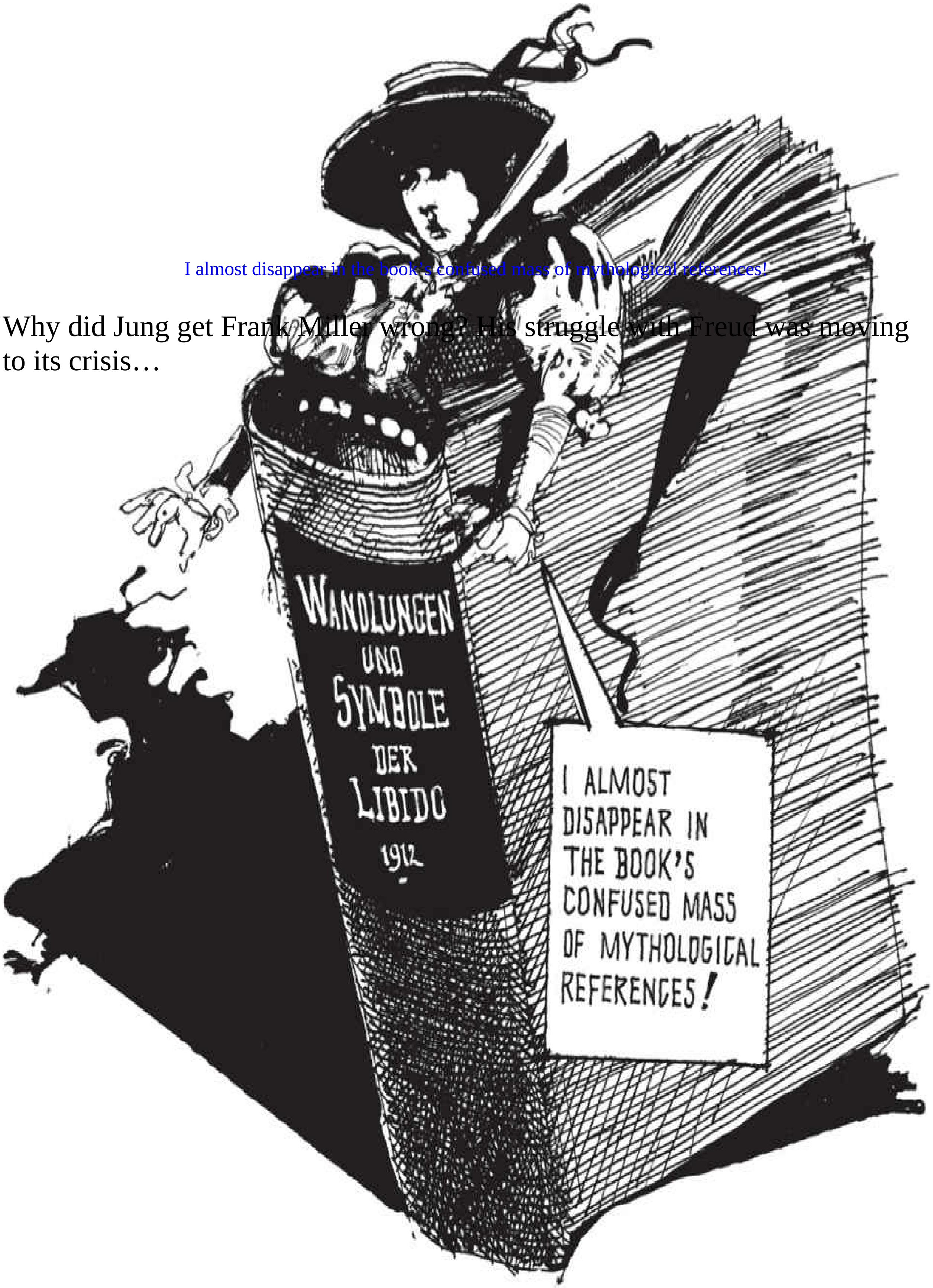
Jung diagnosed a latent psychosis which would lead eventually to Miller's complete breakdown.

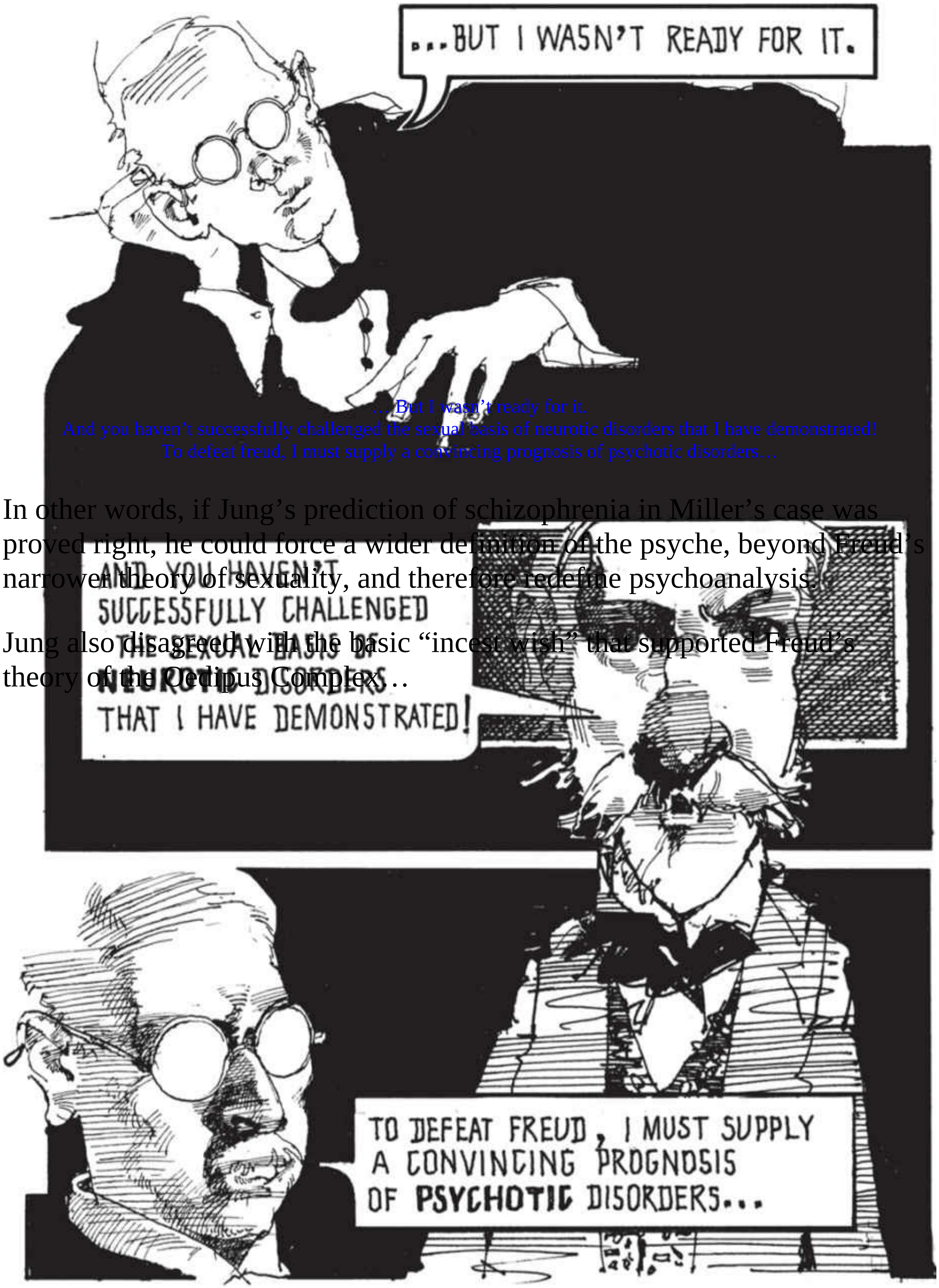
Jung published his analysis of Frank Miller, whom he had never met, regardless of her repute. In later editions, he added the information that his prognosis had "hit the mark in all essential respects" because Frank Miller had been admitted to a sanatorium, suffering from a schizophrenic collapse.

The success of this prediction suggested that Jung’s method could correctly diagnose psychological symptoms from **fantasies**, interpreted in line with mythological and historical images. This was proved true in subsequent cases, but Jung was wrong about Frank Miller. Recent research has shown that she **was** admitted to a sanatorium, but she had no hallucinations or delusions consistent with a schizophrenic condition, and she was discharged after a week.

I almost disappear in the book's confused mass of mythological references!

Why did Jung get Frank Miller wrong? His struggle with Freud was moving to its crisis…

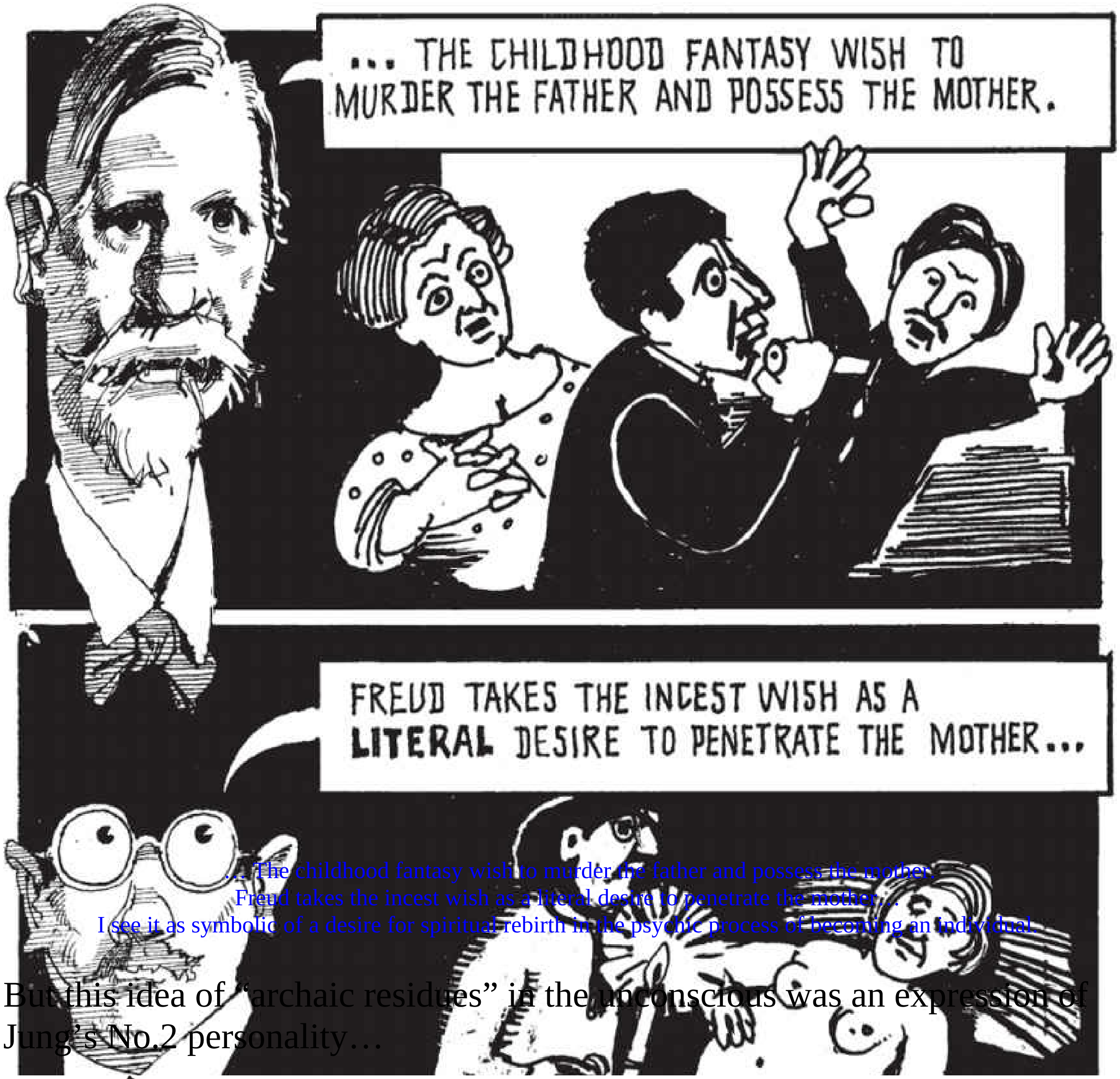

WANDLUNGEN UND SYMBOLE DER LIBIDO 1912
I ALMOST DISAPPEAR IN THE BOOK'S CONFUSED MASS OF MYTHOLOGICAL REFERENCES!


...BUT I WASN'T READY FOR IT.
AND YOU HAVEN'T SUCCESSFULLY CHALLENGED THE SEXUAL BASIS OF NEUROTIC DISORDERS THAT I HAVE DEMONSTRATED!
TO DEFEAT FREUD, I MUST SUPPLY A CONVINCING PROGNOSIS OF PSYCHOTIC DISORDERS...

… But I wasn't ready for it.
And you haven't successfully challenged the sexual basis of neurotic disorders that I have demonstrated!
To defeat freud, I must supply a convincing prognosis of psychotic disorders…

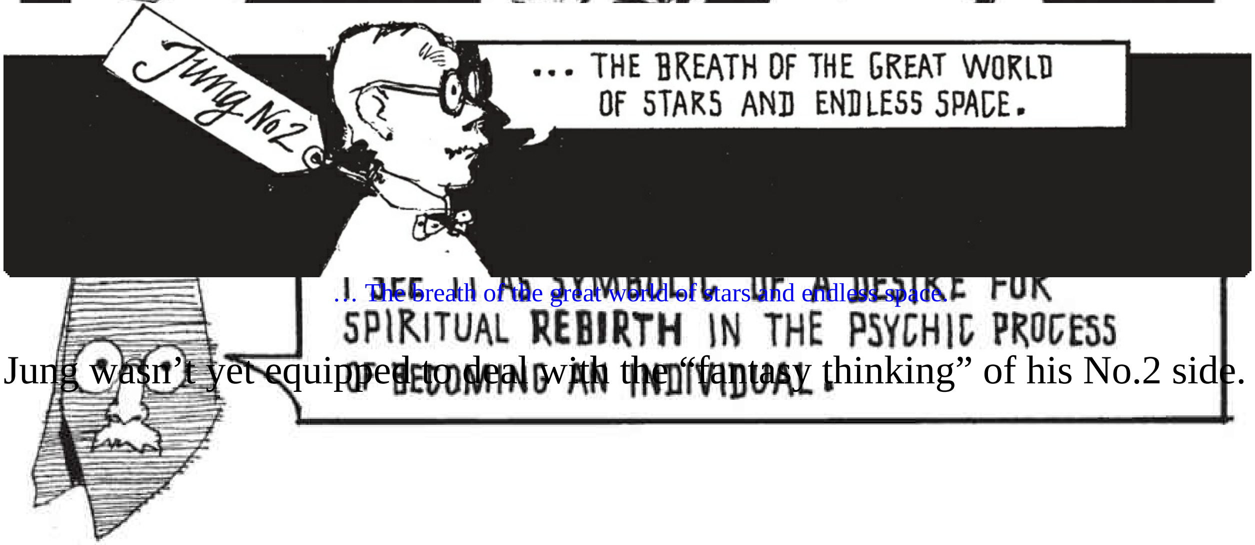
In other words, if Jung's prediction of schizophrenia in Miller's case was proved right, he could force a wider definition of the psyche, beyond Freud's narrower theory of sexuality, and therefore redefine psychoanalysis.

Jung also disagreed with the basic "incest wish" that supported Freud's theory of the Oedipus Complex…


… THE CHILDHOOD FANTASY WISH TO MURDER THE FATHER AND POSSESS THE MOTHER.
FREUD TAKES THE INCEST WISH AS A **LITERAL** DESIRE TO PENETRATE THE MOTHER…

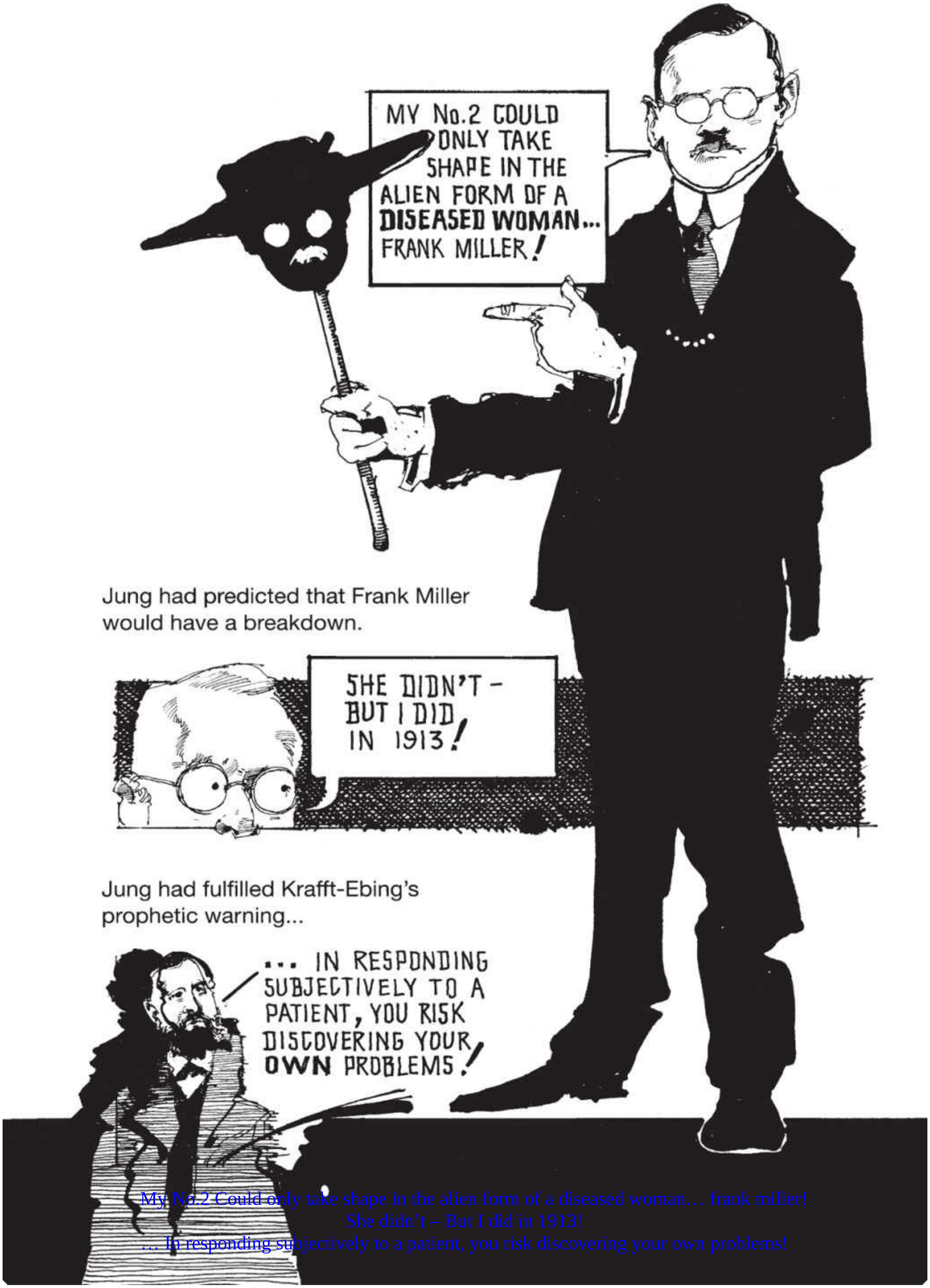
… The childhood fantasy wish to murder the father and possess the mother.
Freud takes the incest wish as a literal desire to penetrate the mother…
I see it as symbolic of a desire for spiritual rebirth in the psychic process of becoming an individual.

But this idea of “archaic residues” in the unconscious was an expression of Jung’s No.2 personality…


Jung No2
… THE BREATH OF THE GREAT WORLD OF STARS AND ENDLESS SPACE.
SPIRITUAL **REBIRTH** IN THE PSYCHIC PROCESS OF BECOMING AN INDIVIDUAL.

… The breath of the great world of stars and endless space.

Jung wasn’t yet equipped to deal with the “fantasy thinking” of his No.2 side.


MY No.2 COULD ONLY TAKE SHAPE IN THE ALIEN FORM OF A **DISEASED WOMAN...** FRANK MILLER!
SHE DIDN'T – BUT I DID, IN 1913!
... IN RESPONDING SUBJECTIVELY TO A PATIENT, YOU RISK DISCOVERING YOUR **OWN** PROBLEMS!

Jung had predicted that Frank Miller would have a breakdown.

Jung had fulfilled Krafft-Ebing's prophetic warning...

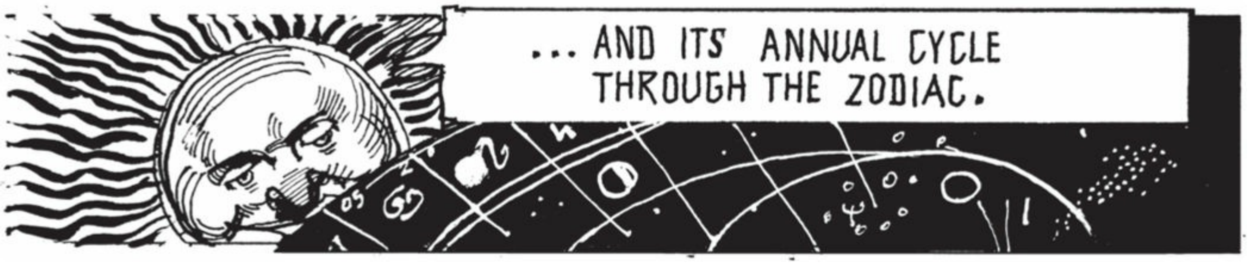
My No.2 Could only take shape in the alien form of a diseased woman… frank miller!
She didn't – But I did in 1913!
… In responding subjectively to a patient, you risk discovering your own problems!

Jung had predicted that Frank Miller would have a breakdown.

Jung had fulfilled Krafft-Ebing’s prophetic warning…

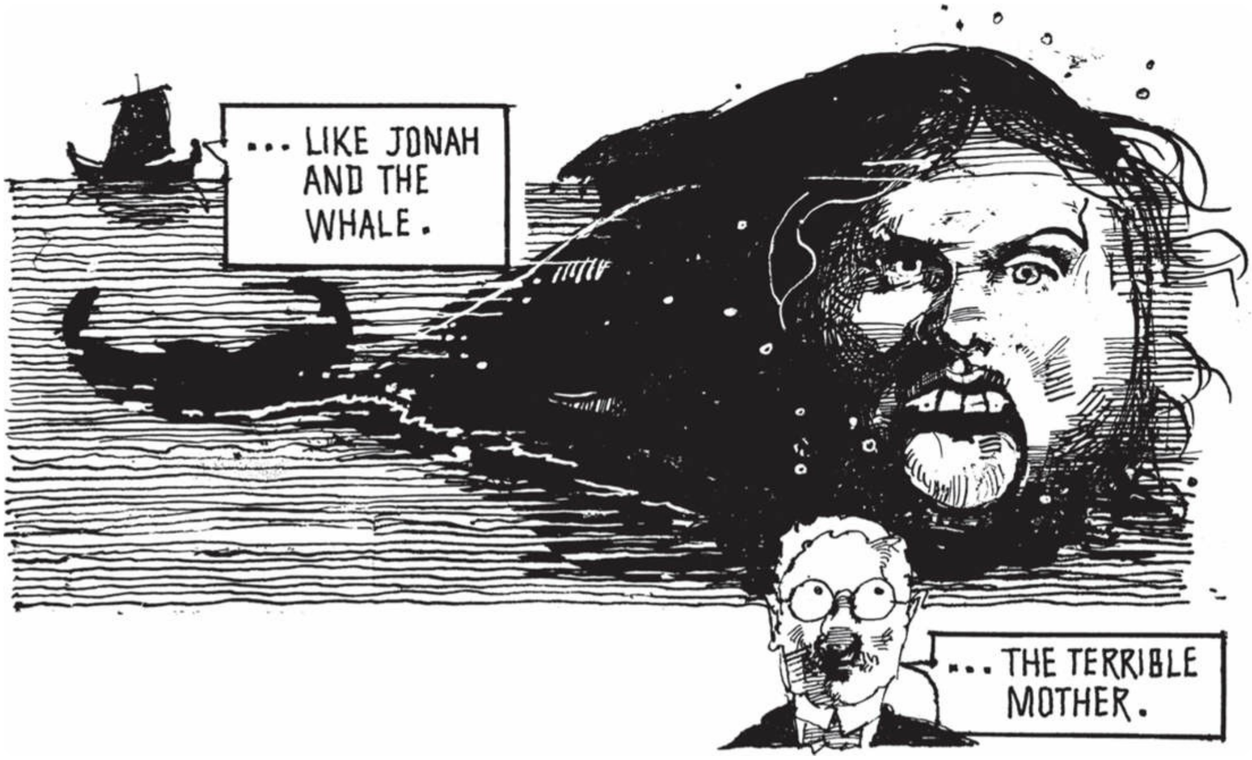
The Nekyia or Night-Sea Journey

After his split with Freud, Jung embarked on a perilous journey – the passage through mid-life crisis. Researches into mythology had acquainted Jung with age-old myths of the hero who must undergo a dangerous **Nekyia** or “night-sea journey”. These heroic voyages are symbolized by the sun’s own daily rising and falling, its “life” and “death”…


… AND ITS ANNUAL CYCLE THROUGH THE ZODIAC.

… And its annual cycle through the zodiac.

Sometimes the hero is devoured by a sea-monster…


… LIKE JONAH AND THE WHALE.
… THE TERRIBLE MOTHER.

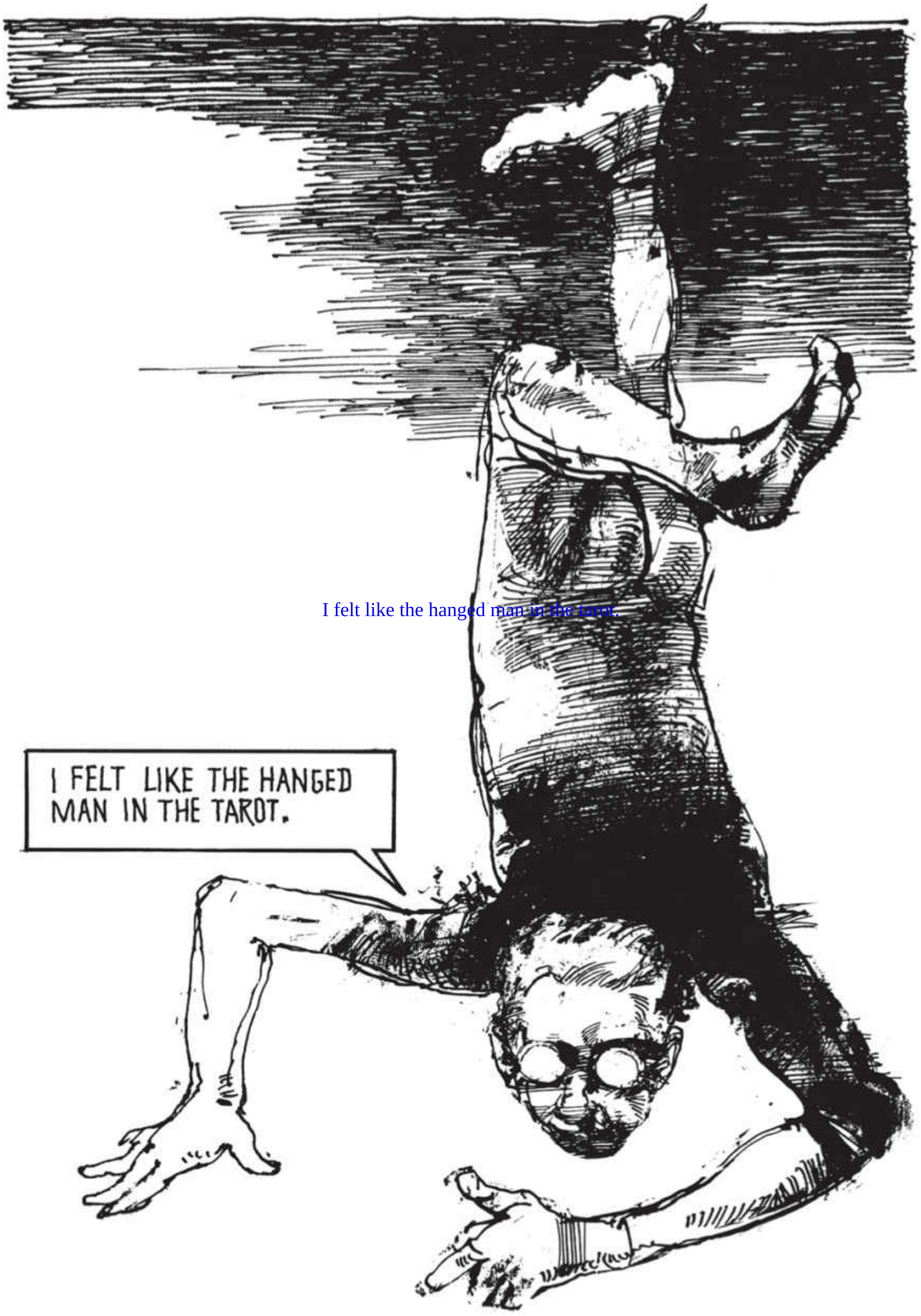
… like Jonah and the whale.
… The Terrible mother.

Or the monster is a devouring female…

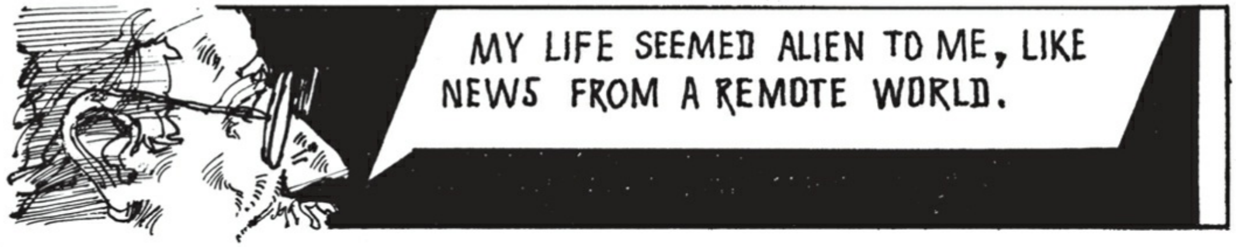
Psychologically, this is an unconscious image of our mothers to which we are attached and from which we must free ourselves in order to develop as separate, individuated beings. For this to happen the hero has to re-enter the mother (the belly of the whale) because only through such a re-entry can he be born again from her, this time spiritually. Such a re-entry has nothing to do with a sexual incest wish.

Jung had forecast his own unconscious voyage in Miller's case – and it was risky. He had seen the effects of the uncontrolled unconscious on the Burghölzli inmates, their minds flooded by an overwhelming sea of madness. Jung was in danger of a similar psychotic collapse.

Jung was 39 and he'd reached a dead-end. Friends and colleagues deserted him. He lost interest in scientific textbooks and he gave up his post at the university. Between 1914–1919, he explored his own unconcious.


I FELT LIKE THE HANGED MAN IN THE TAROT.

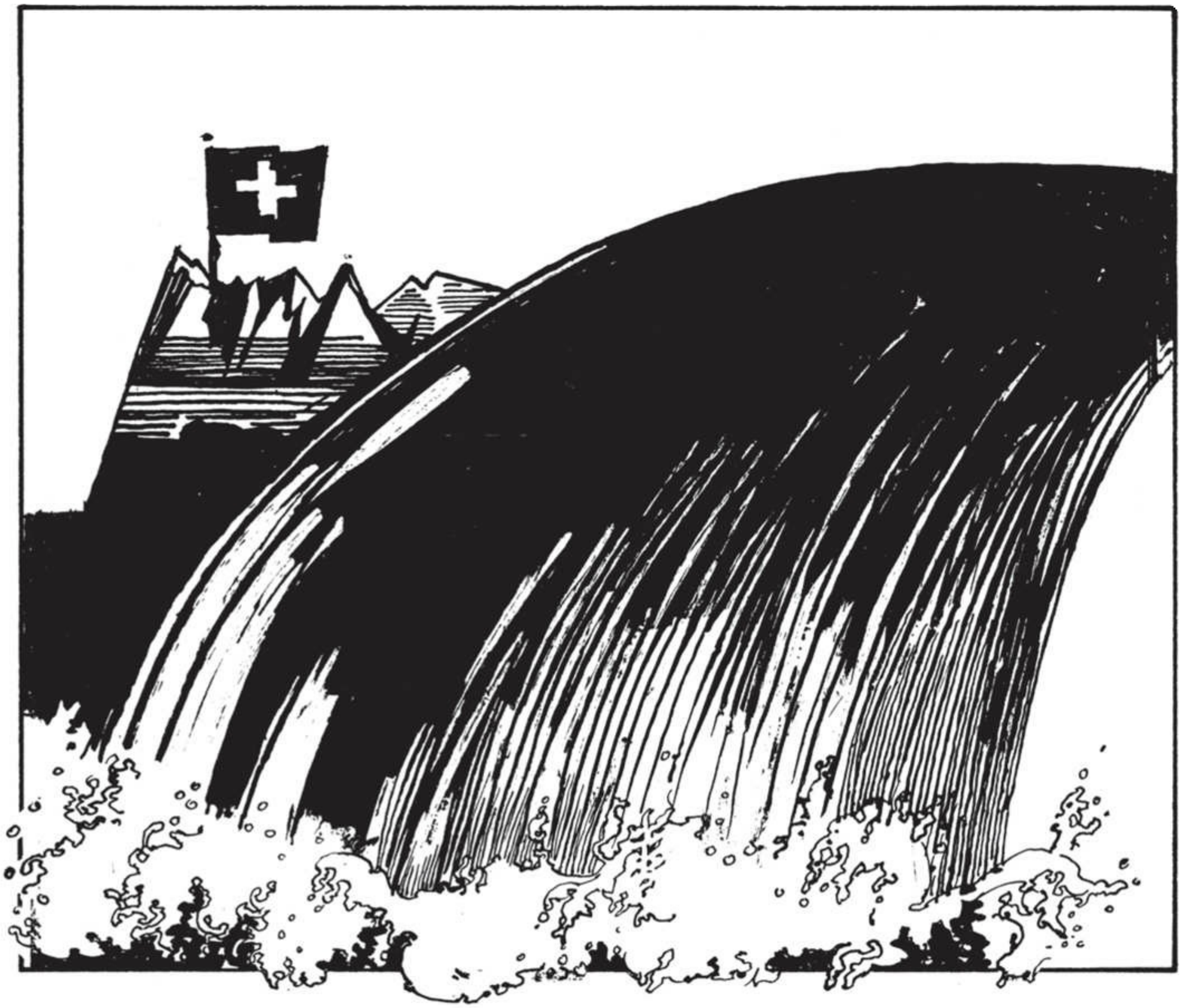
An Overpowering Vision


MY LIFE SEEMED ALIEN TO ME, LIKE NEWS FROM A REMOTE WORLD.

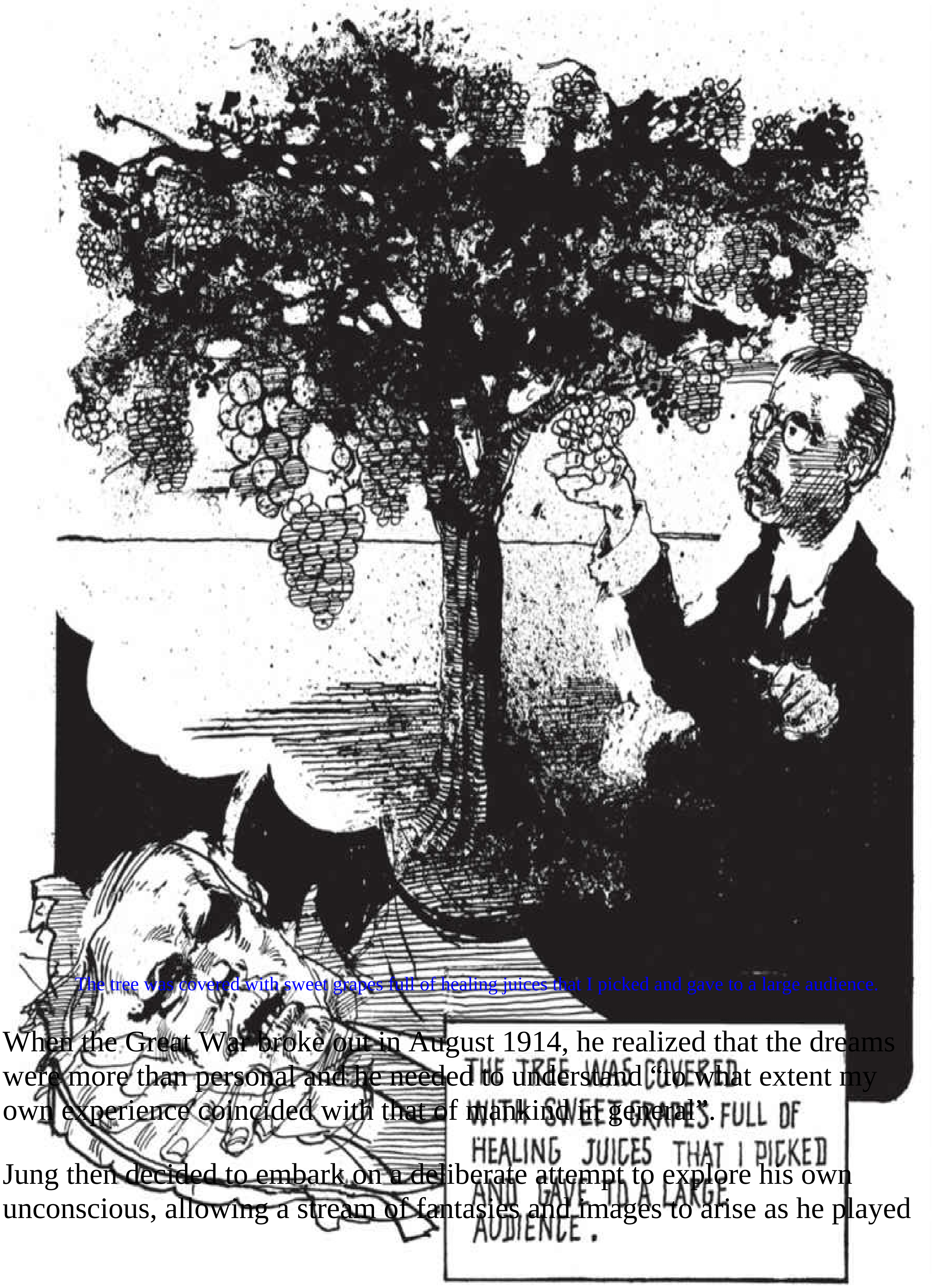
My life seemed alien to me, like news from a remote world.

In the autumn of 1913, he had an overpowering vision.

“I saw a monstrous flood covering all the northern and low-lying lands between the North Sea and the Alps. When it came up to Switzerland I saw that the mountains grew higher and higher to protect our country. I realized that a frightful catastrophe was in progress. I saw the mighty yellow waves, the floating rubble of civilization, and the drowned bodies of uncounted thousands. Then the whole sea turned to blood.”



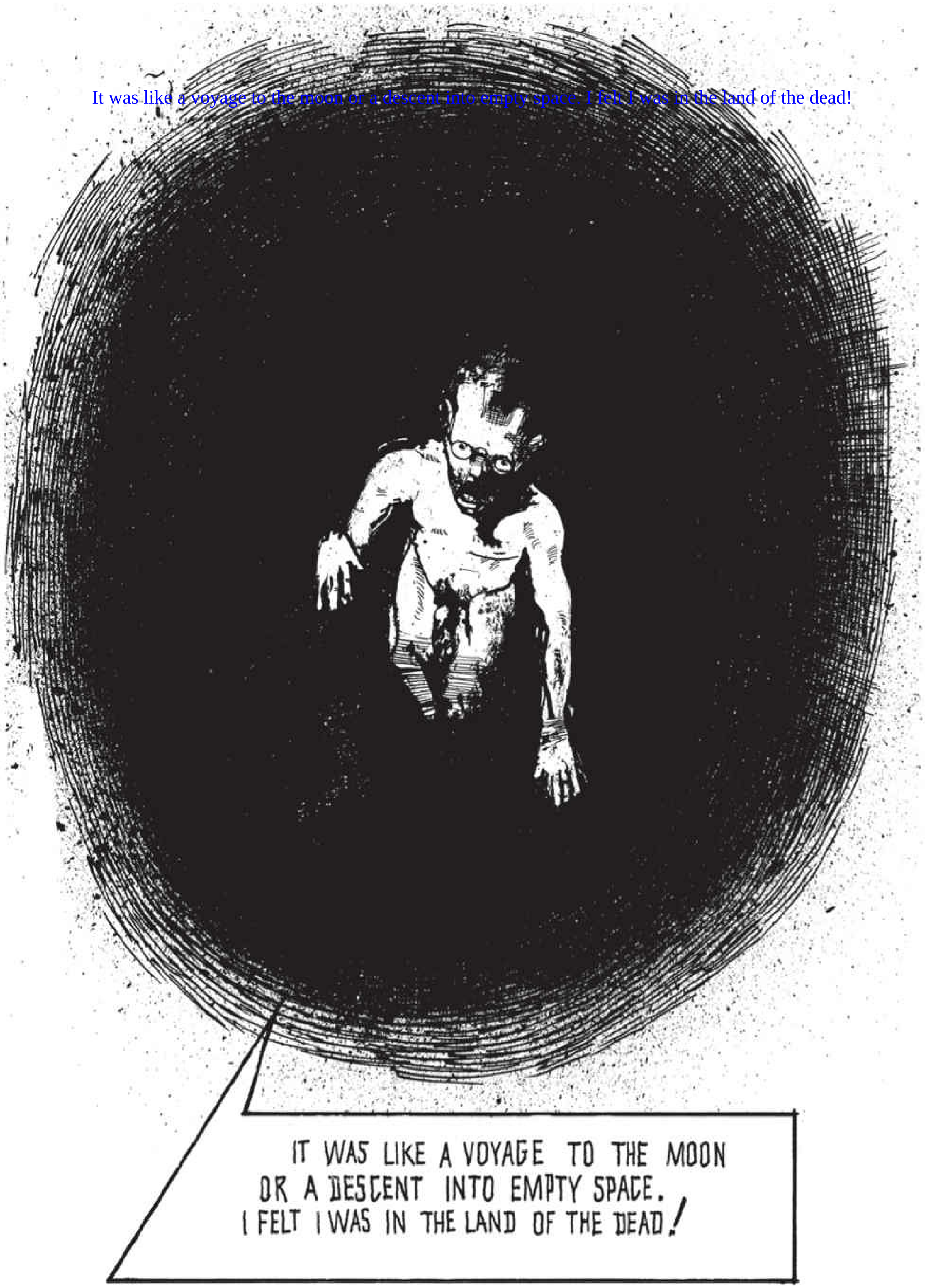
The dream was repeated a few weeks later, accompanied by a voice which said “it is wholly real and it will be so”. There followed a series of similar, ominous dreams which ended in June 1914 when he dreamed he came across a tree in a frozen landscape.


THE TREE WAS COVERED WITH SWEET GRAPES FULL OF HEALING JUICES THAT I PICKED AND GAVE TO A LARGE AUDIENCE.

The tree was covered with sweet grapes full of healing juices that I picked and gave to a large audience.

When the Great War broke out in August 1914, he realized that the dreams were more than personal and he needed to understand "to what extent my own experience coincided with that of mankind in general".

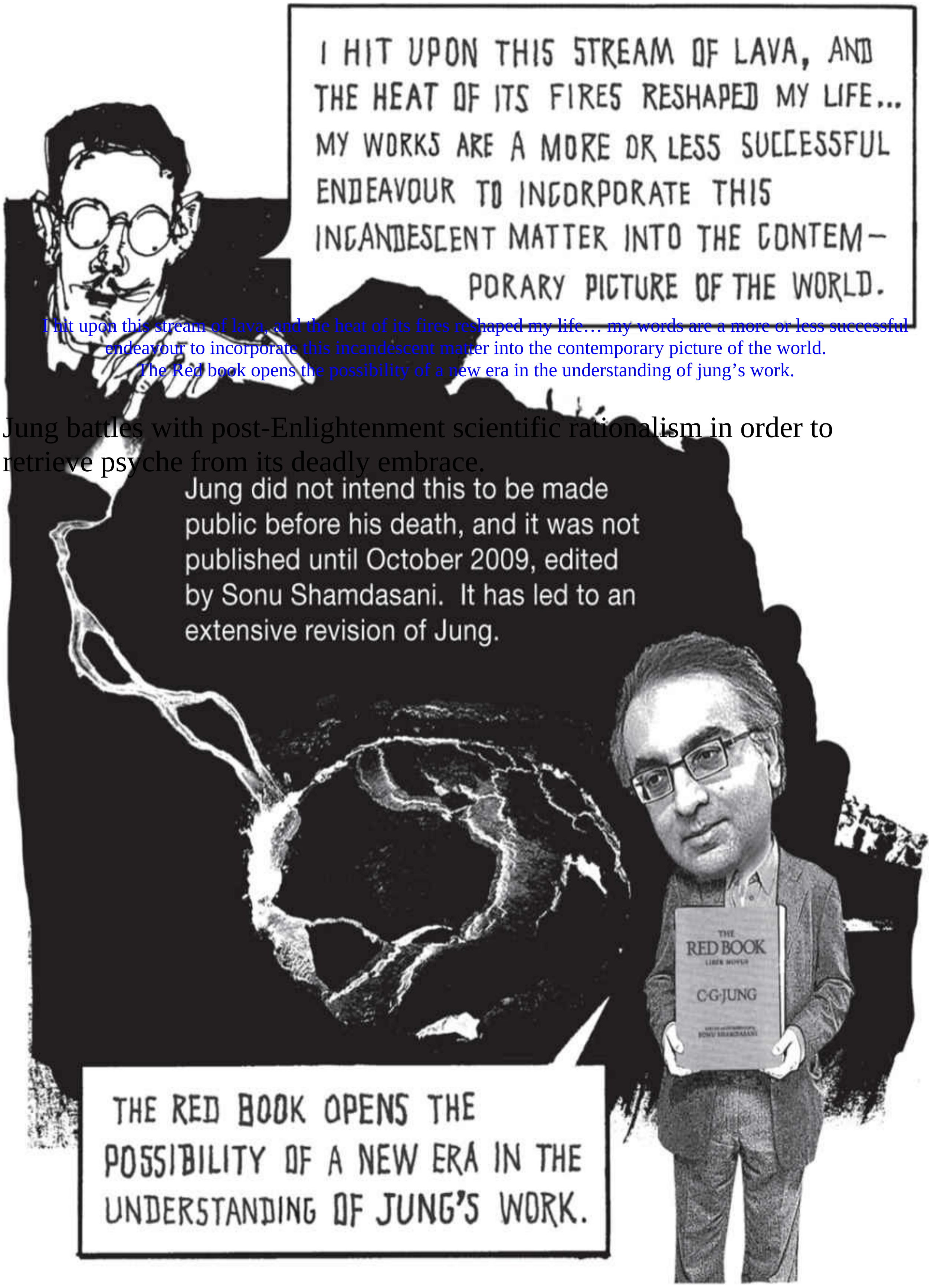
Jung then decided to embark on a deliberate attempt to explore his own unconscious, allowing a stream of fantasies and images to arise as he played a childhood building game with stones at the shore of the lake. He “plunged down into dark depths”, finding himself “at the edge of a cosmic abyss”.


IT WAS LIKE A VOYAGE TO THE MOON OR A DESCENT INTO EMPTY SPACE. I FELT I WAS IN THE LAND OF THE DEAD!

It was like a voyage to the moon or a descent into empty space. I felt I was in the land of the dead!

Liber Novus: The Red Book

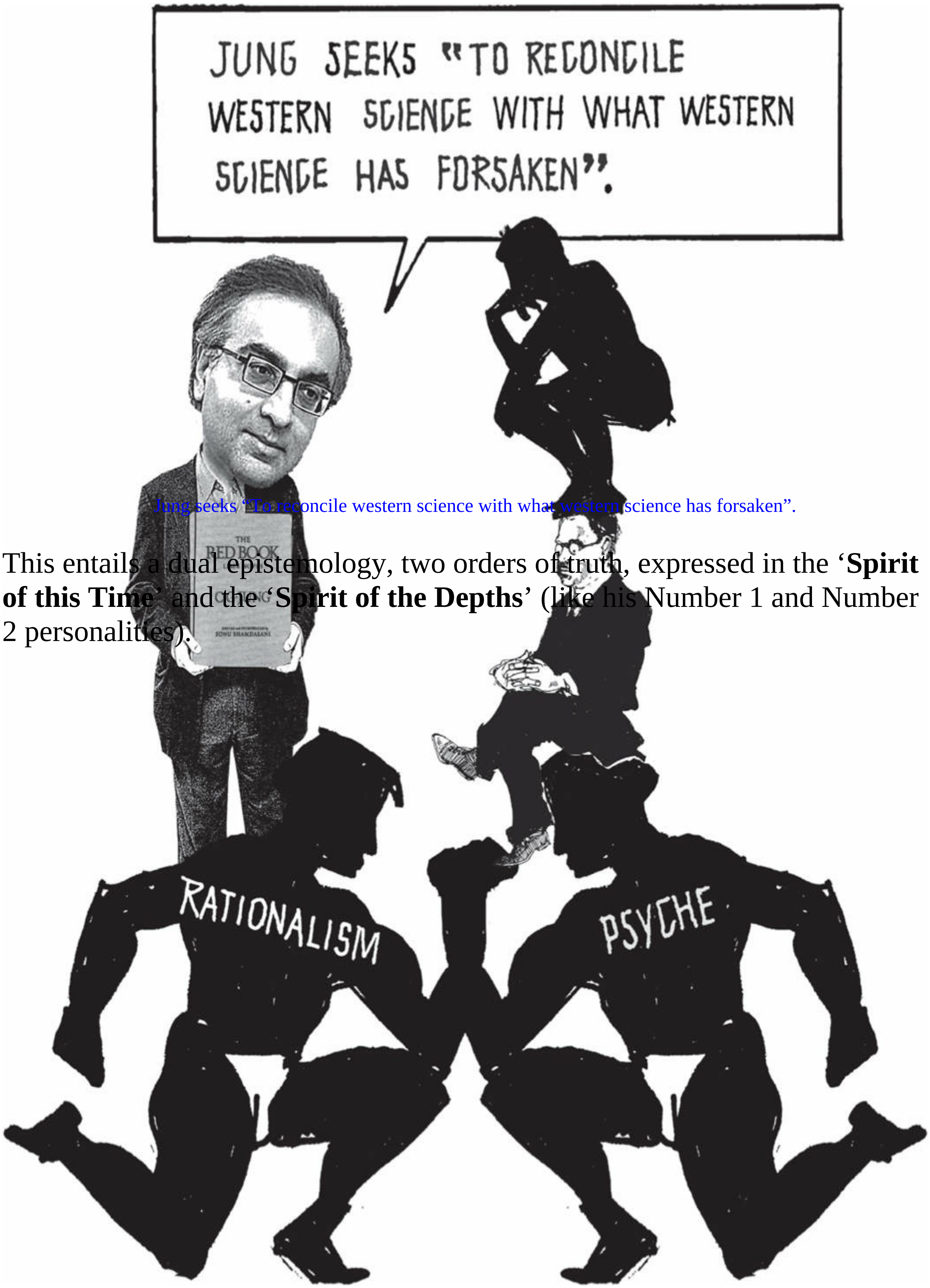
Jung recorded his inspirations, dreams and visions in notebooks – his *Black Books*. Drawing on his records between 1913 and 1930, he embarked on an exquisitely illustrated record of his profound encounters with the spirit-like Number 2 world. This is the *Liber Novus*, known as *The Red Book*.


I HIT UPON THIS STREAM OF LAVA, AND THE HEAT OF ITS FIRES RESHAPED MY LIFE... MY WORKS ARE A MORE OR LESS SUCCESSFUL ENDEAVOUR TO INCORPORATE THIS INCANDESCENT MATTER INTO THE CONTEMPORARY PICTURE OF THE WORLD.
Jung did not intend this to be made public before his death, and it was not published until October 2009, edited by Sonu Shamdasani. It has led to an extensive revision of Jung.
THE RED BOOK LIBER NOVUS C·G·JUNG SONU SHAMDASANI
THE RED BOOK OPENS THE POSSIBILITY OF A NEW ERA IN THE UNDERSTANDING OF JUNG'S WORK.

I hit upon this stream of lava, and the heat of its fires reshaped my life… my words are a more or less successful endeavour to incorporate this incandescent matter into the contemporary picture of the world.

The Red book opens the possibility of a new era in the understanding of jung's work.

Jung battles with post-Enlightenment scientific rationalism in order to retrieve psyche from its deadly embrace.


JUNG SEEKS "TO RECONCILE WESTERN SCIENCE WITH WHAT WESTERN SCIENCE HAS FORSAKEN".
THE RED BOOK
RATIONALISM
PSYCHE

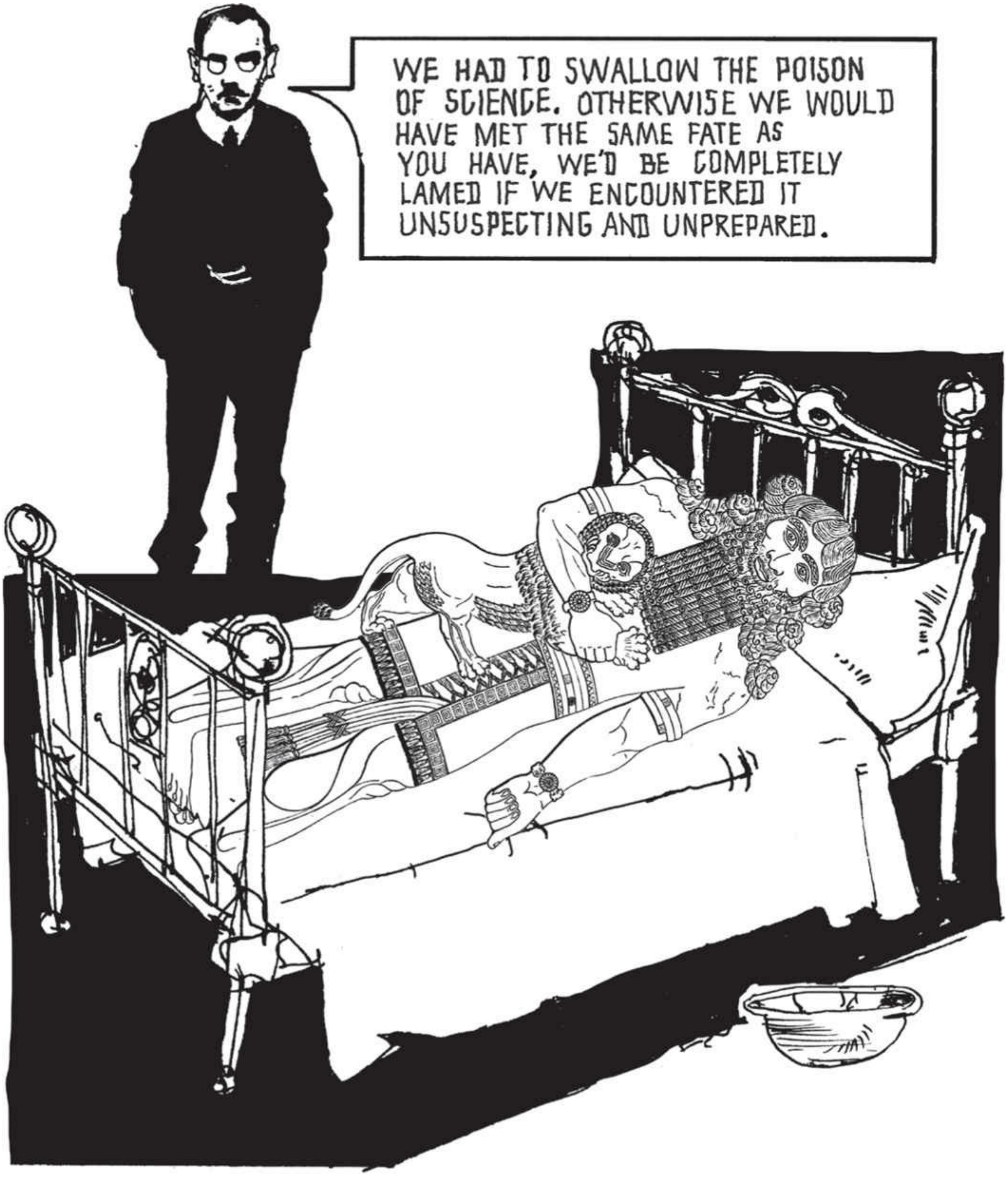
Jung seeks "To reconcile western science with what western science has forsaken".

This entails a dual epistemology, two orders of truth, expressed in the '**Spirit of this Time**' and the '**Spirit of the Depths**' (like his Number 1 and Number 2 personalities).

Spirit of this Time (the *Zeitgeist*)

This spirit is concerned with utility. It demands reasons and explanations, and with it mankind no longer has gods. The god Izdubar is poisoned by science. Jung himself is caught up with this spirit in his pursuit of science, but he cannot abandon it.

He dialogues with his soul, sickened by the Spirit of this Time and dissatisfied with a psychology that turns the soul into a scientific object.


WE HAD TO SWALLOW THE POISON OF SCIENCE. OTHERWISE WE WOULD HAVE MET THE SAME FATE AS YOU HAVE, WE'D BE COMPLETELY LAMED IF WE ENCOUNTERED IT UNSUSPECTING AND UNPREPARED.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have, we'd be completely lamed if we encountered it unsuspecting and unprepared.

Spirit of the Depths

This spirit is activated by symbol and speaks through prophecy.

The prologue of *The Red Book* begins with Biblical prophecies and Book One is called “The Way of Things to Come”, cosmologically framed by an illustration of a town beneath the zodiac. But the spirit is associated with a chaotic universe of chance and contradiction, and is inexplicable and paradoxical. In the third book, the god of toads and magic, Abraxus, is a reminder that the truth of the Spirit of the Times is “oriented to the stars and endless space”.

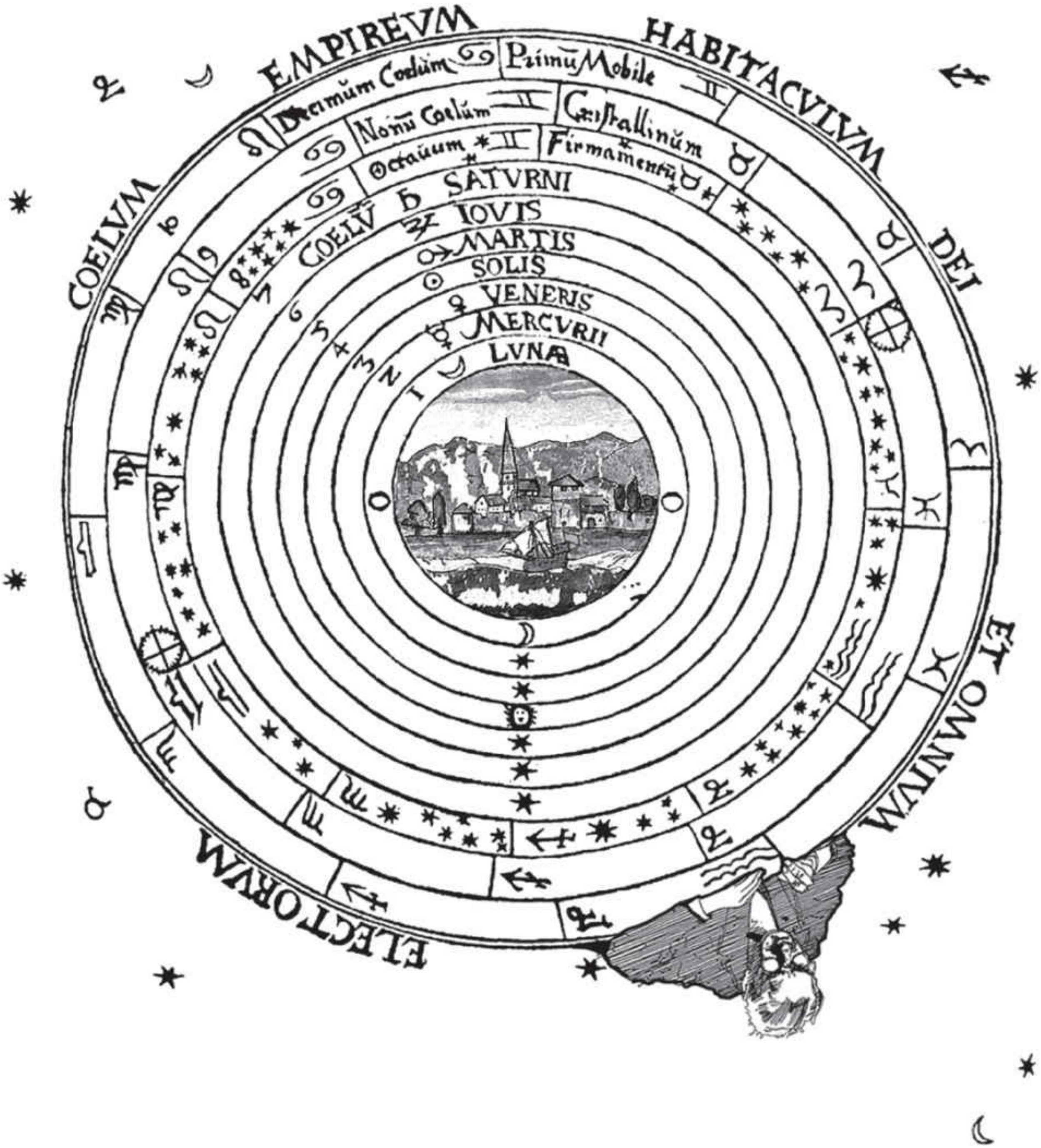
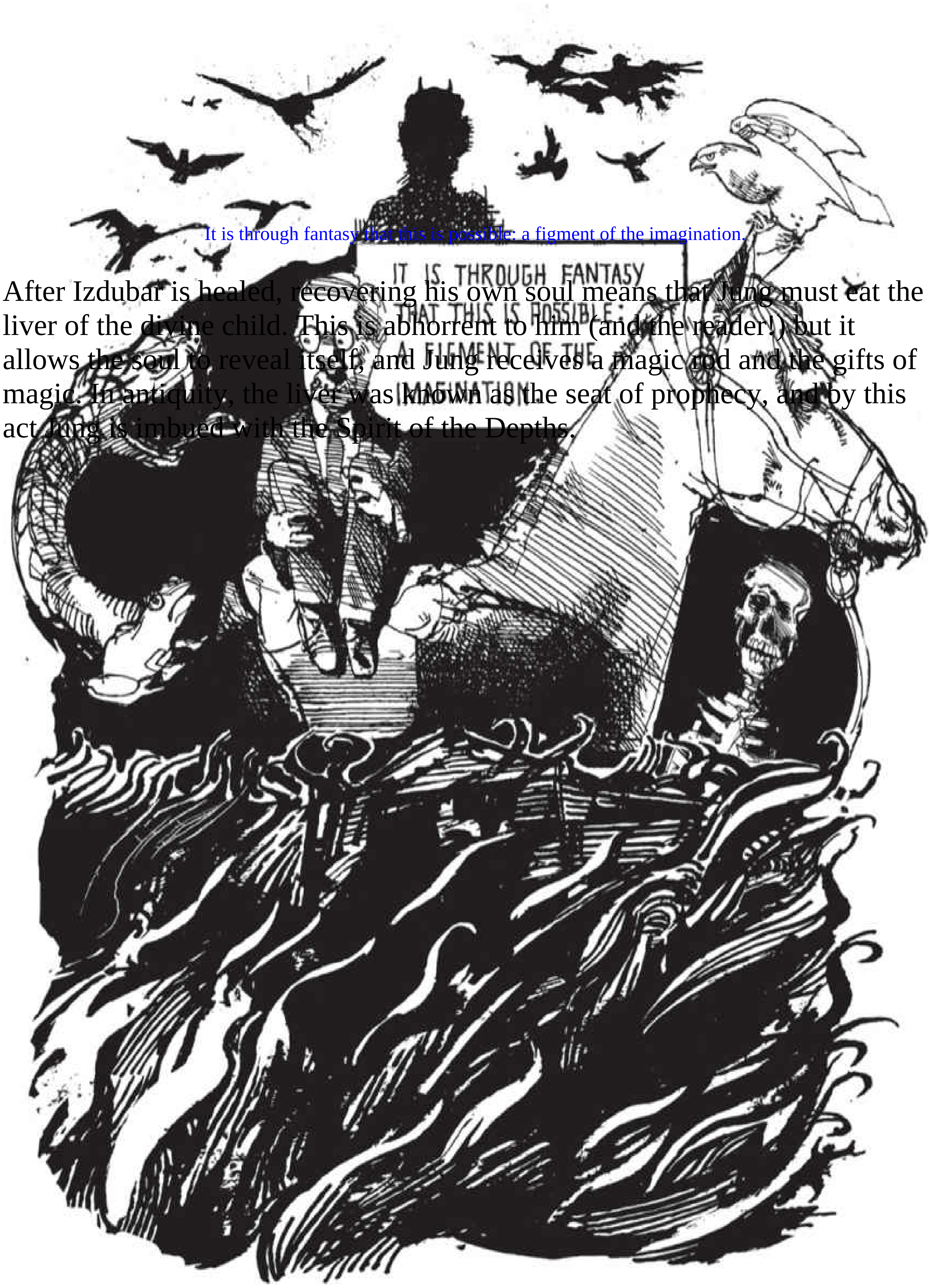

EMPIREVM
HABITACVLVM
DEI
ET OMNIVM
ELECTORVM
COELVM
Decimum Coelum
Primu Mobile
Nonu Coelum
Cristallinum
Octauum
Firmamentu
COELU
SATVRNI
IOVIS
MARTIS
SOLIS
VENERIS
MERCVRII
LVNA
1
2
3
4
5
6
7
8

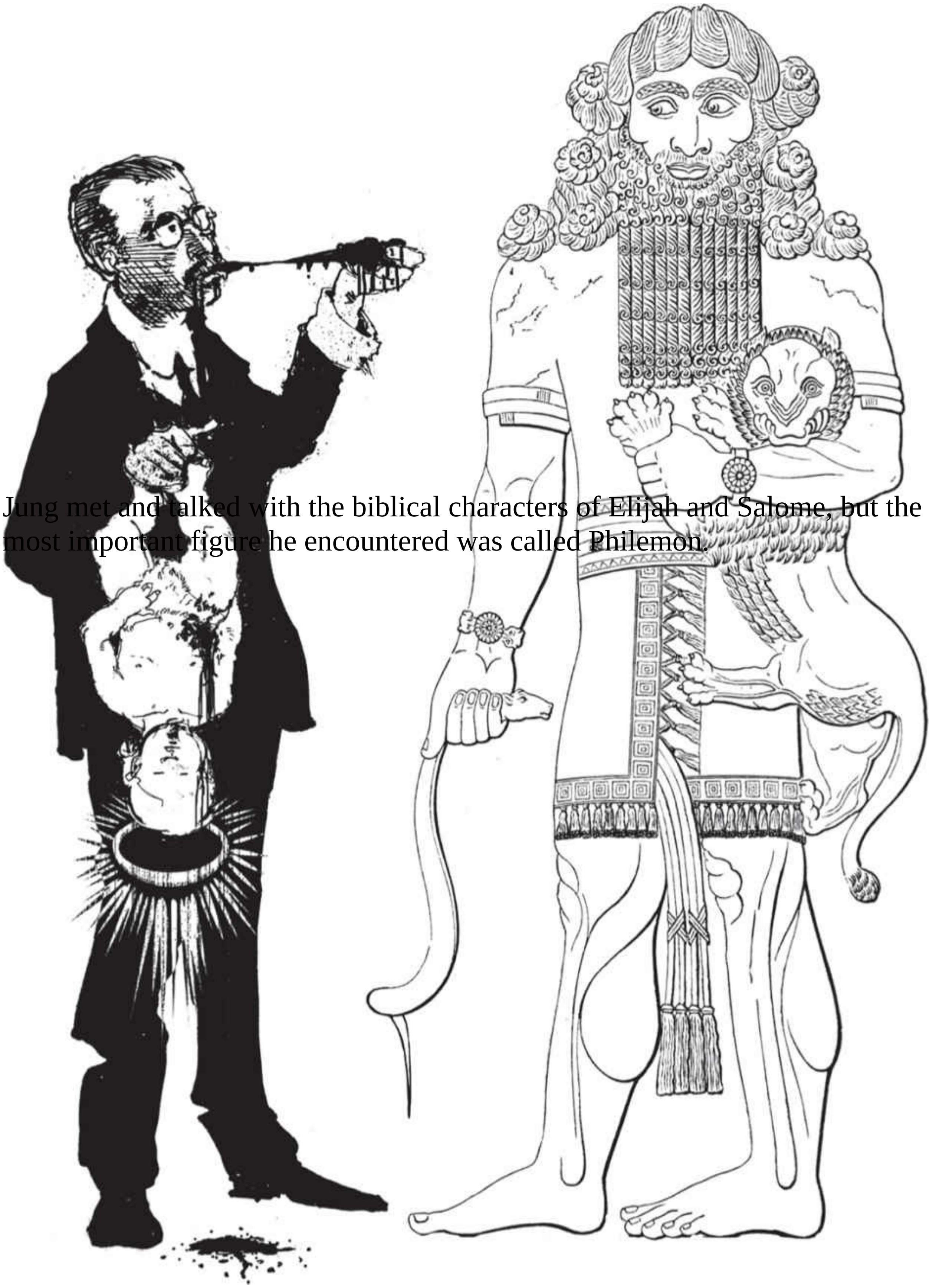
Image and fantasy are the way into the depths, and throughout *The Red Book*, Jung narrates, draws and paints his fantasies on his journey.

To heal his soul, Jung embraces the Spirit of the Depths and travels through deserts and darkness, snow-covered countries and hell, discoursing with his soul and with serpents, the Devil, the dead, anchorites and magicians. He kills Siegfried, the hero, and is himself reborn, but he has the task of saving the dying Izdubar. He carries him as an egg to the western lands where Izdubar is born again out of the egg. Yet later, writing his memoirs, Aniela Jaffe records that Jung believed “many of these fantasies were a hellish combination of the sublime and the ridiculous”. It is through fantasy, however, that Jung developed the *active imagination* he used later with patients.

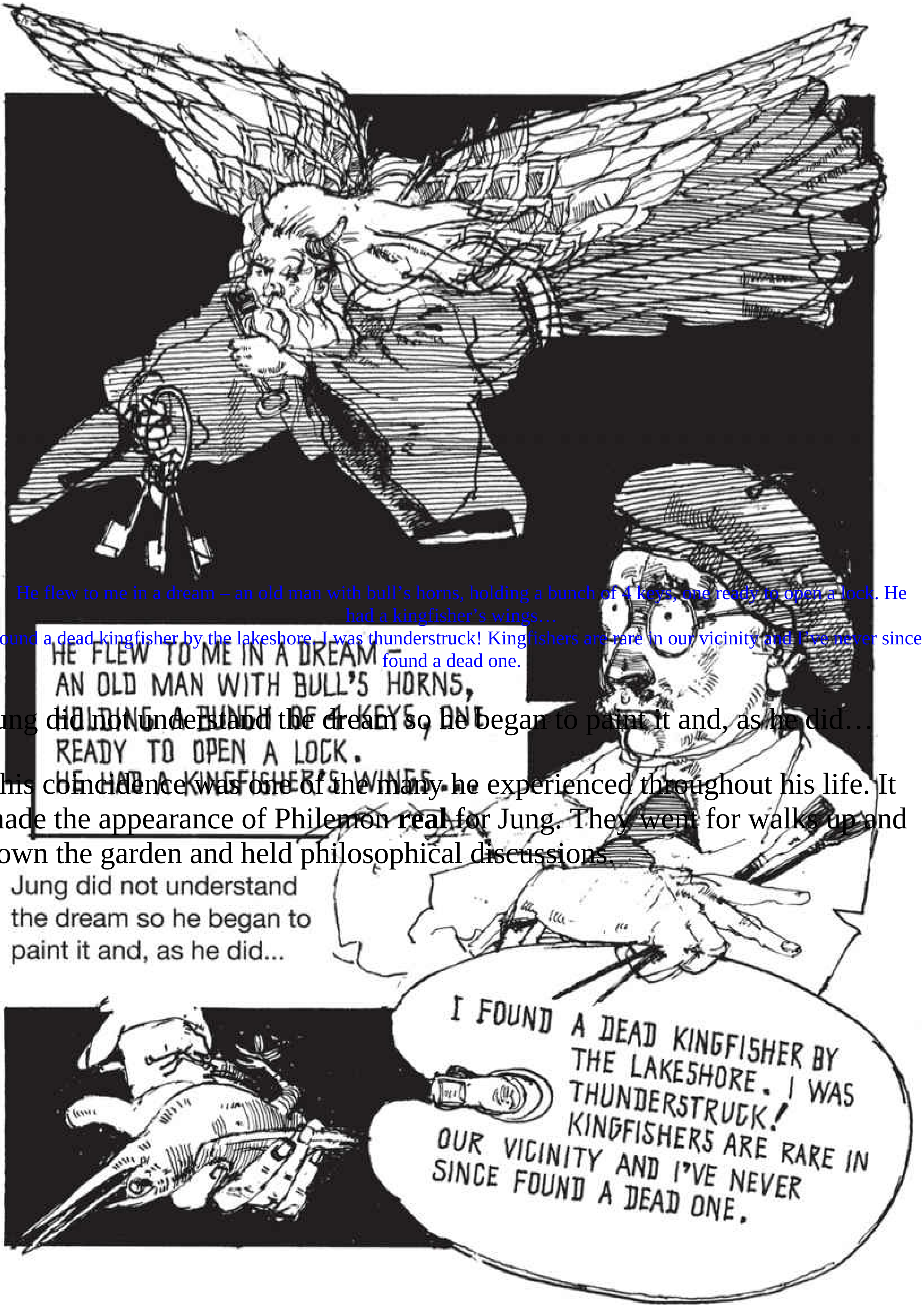

IT IS THROUGH FANTASY THAT THIS IS POSSIBLE: A FIGMENT OF THE IMAGINATION

It is through fantasy that this is possible: a figment of the imagination.

After Izdubar is healed, recovering his own soul means that Jung must eat the liver of the divine child. This is abhorrent to him (and the reader!) but it allows the soul to reveal itself, and Jung receives a magic rod and the gifts of magic. In antiquity, the liver was known as the seat of prophecy, and by this act Jung is imbued with the Spirit of the Depths.



Jung met and talked with the biblical characters of Elijah and Salome, but the most important figure he encountered was called Philemon.

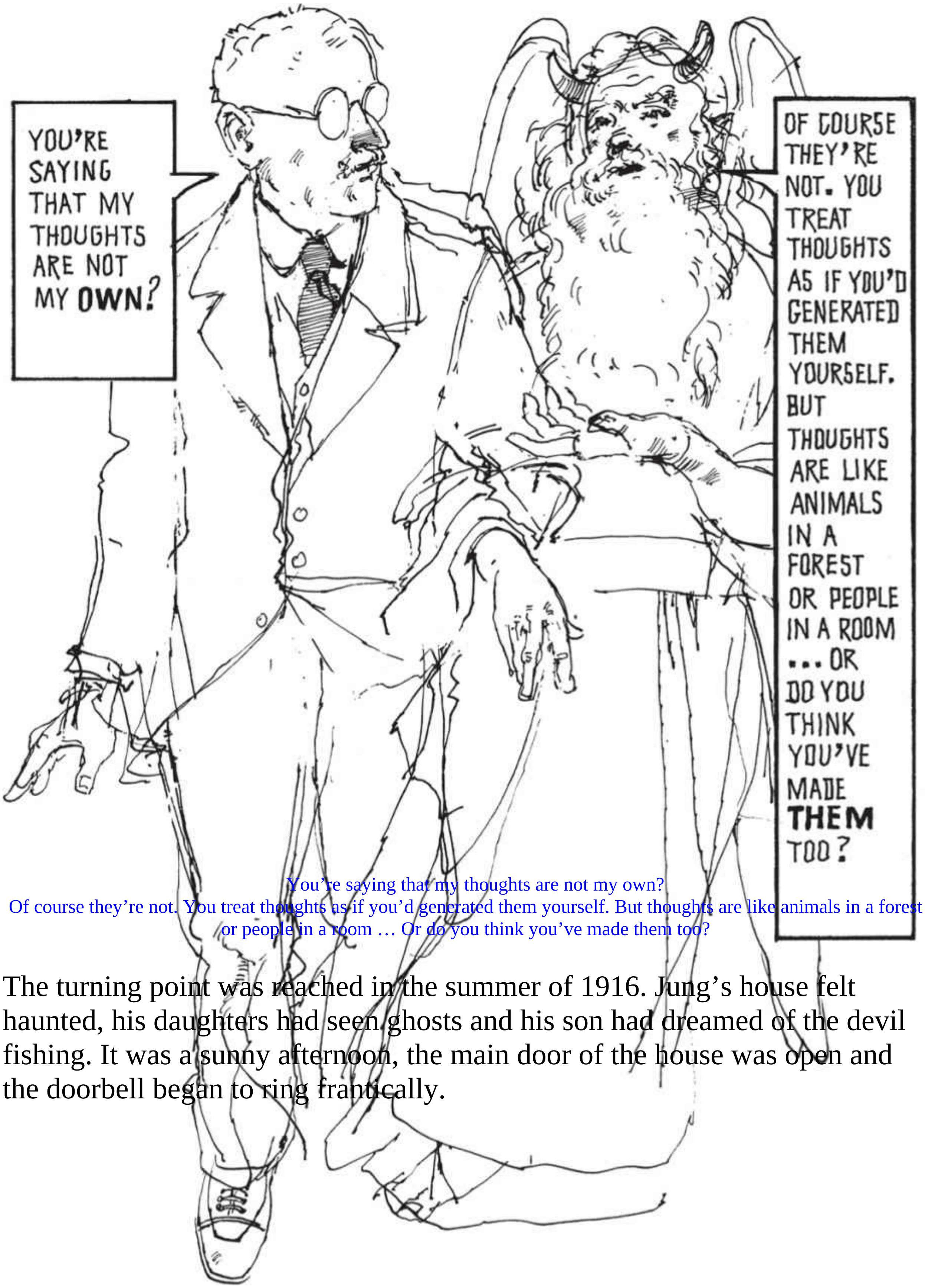

HE FLEW TO ME IN A DREAM – AN OLD MAN WITH BULL'S HORNS, HOLDING A BUNCH OF 4 KEYS, ONE READY TO OPEN A LOCK. HE HAD A KINGFISHER'S WINGS...
Jung did not understand the dream so he began to paint it and, as he did...
I FOUND A DEAD KINGFISHER BY THE LAKESHORE. I WAS THUNDERSTRUCK! KINGFISHERS ARE RARE IN OUR VICINITY AND I'VE NEVER SINCE FOUND A DEAD ONE.

He flew to me in a dream – an old man with bull's horns, holding a bunch of 4 keys, one ready to open a lock. He had a kingfisher's wings…

I found a dead kingfisher by the lakeshore. I was thunderstruck! Kingfishers are rare in our vicinity and I've never since found a dead one.

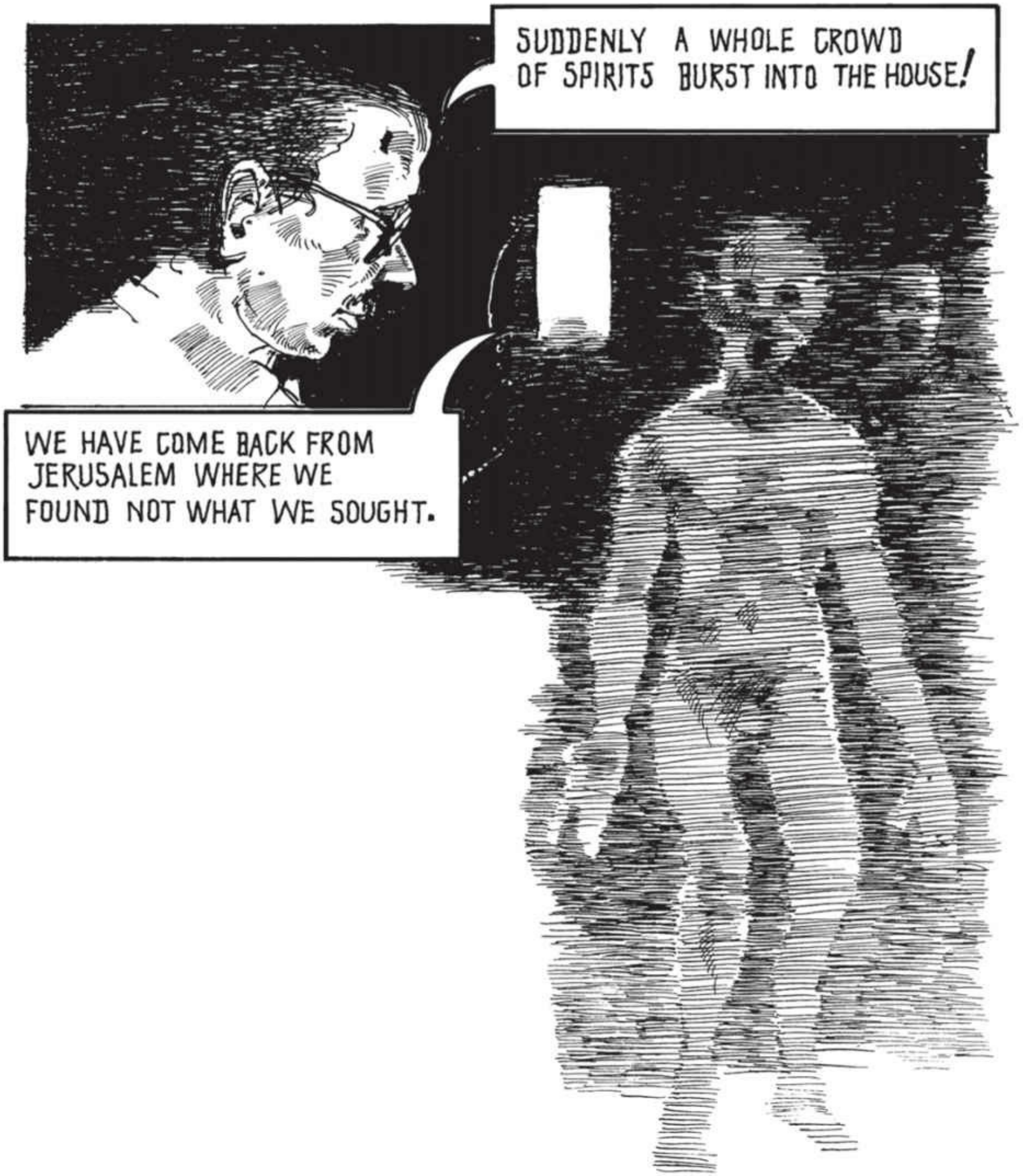
Jung did not understand the dream so he began to paint it and, as he did…

This coincidence was one of the many he experienced throughout his life. It made the appearance of Philemon **real** for Jung. They went for walks up and down the garden and held philosophical discussions.


YOU'RE SAYING THAT MY THOUGHTS ARE NOT MY **OWN**?
OF COURSE THEY'RE NOT. YOU TREAT THOUGHTS AS IF YOU'D GENERATED THEM YOURSELF. BUT THOUGHTS ARE LIKE ANIMALS IN A FOREST OR PEOPLE IN A ROOM ... OR DO YOU THINK YOU'VE MADE **THEM** TOO?

You're saying that my thoughts are not my own?
Of course they're not. You treat thoughts as if you'd generated them yourself. But thoughts are like animals in a forest or people in a room … Or do you think you've made them too?

The turning point was reached in the summer of 1916. Jung's house felt haunted, his daughters had seen ghosts and his son had dreamed of the devil fishing. It was a sunny afternoon, the main door of the house was open and the doorbell began to ring frantically.


SUDDENLY A WHOLE CROWD OF SPIRITS BURST INTO THE HOUSE!
WE HAVE COME BACK FROM JERUSALEM WHERE WE FOUND NOT WHAT WE SOUGHT.

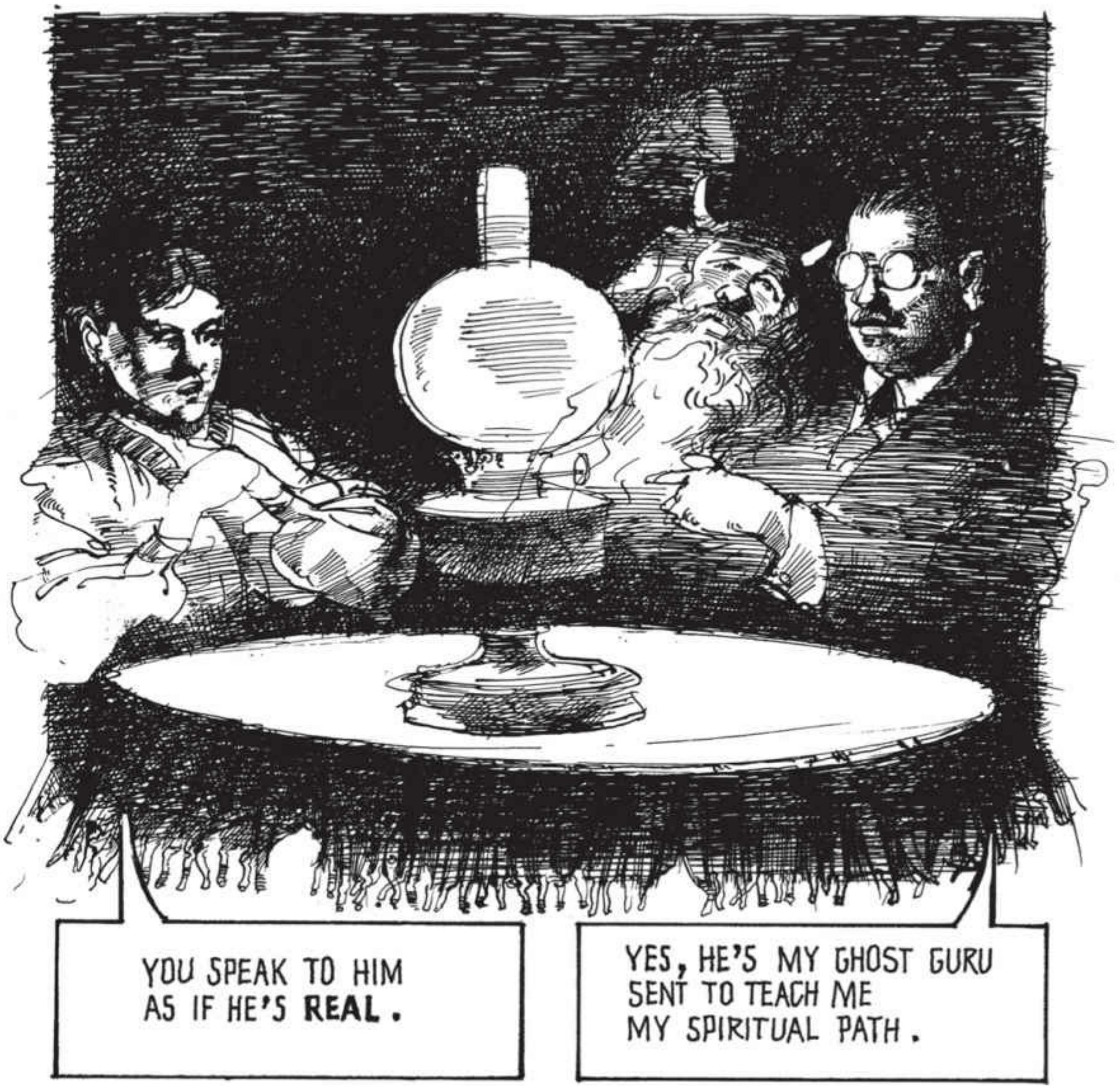
Suddenly a whole crowd of spirits burst into the house!
We have come back from Jerusalem where we found not what we sought.

Jung began writing, and as he did so, the whole ghostly assembly evaporated. For three days he was taken over by an episode of automatic writing, producing the **Septem Sermones** (The Seven Sermons).

Jung had come full circle from his student days when he had attended his cousin’s séances. The medium now was not Helene Preiswerk, but Jung himself!

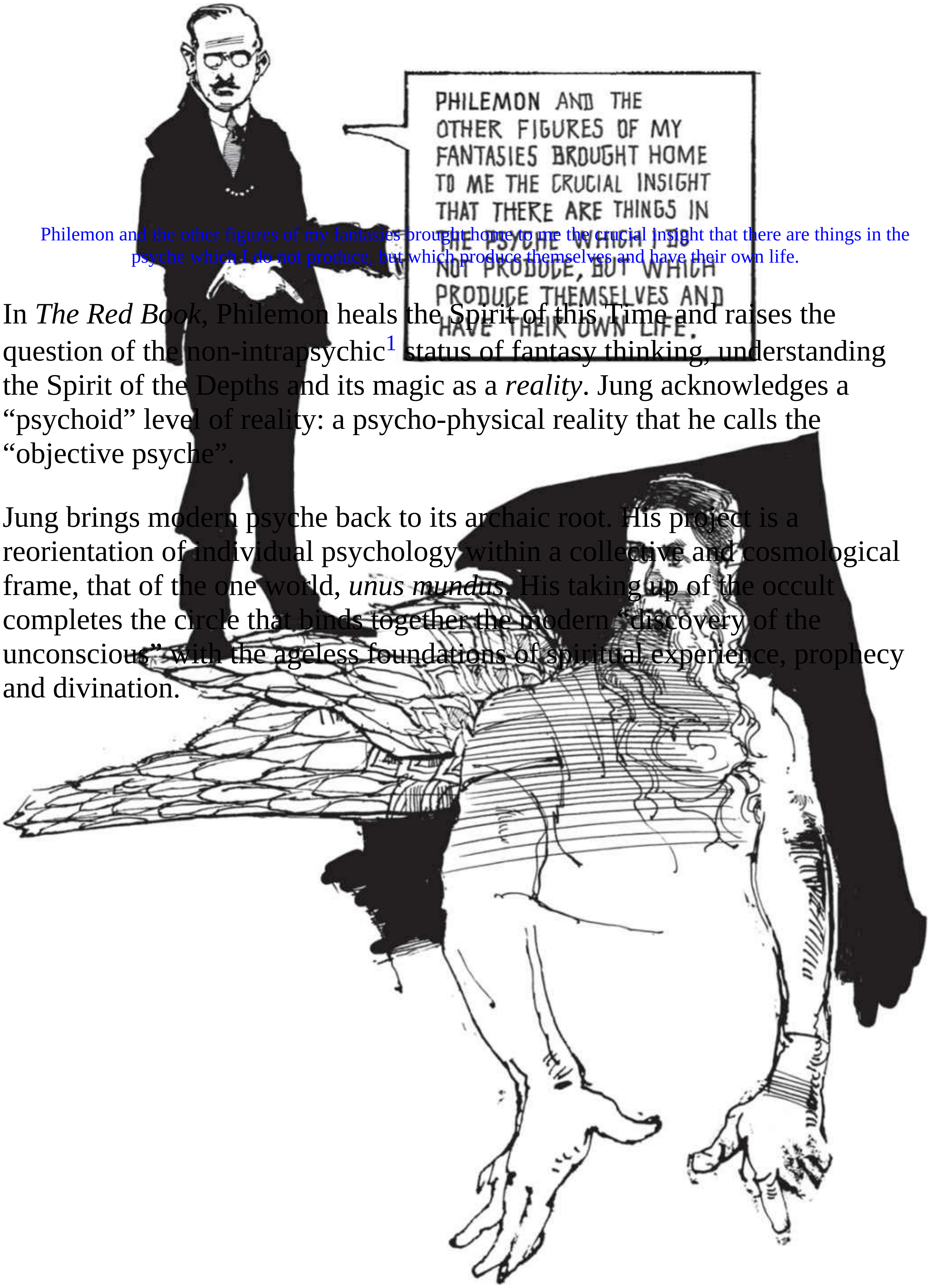
Mythopoeic Imagination

Who or what are Philemon, Salome and Elijah? From a psychiatric point of view, Jung was talking to himself and Philemon is a fantasy, a psychotic symptom, similar to the delusions and voices suffered by the schizophrenic.


YOU SPEAK TO HIM AS IF HE'S **REAL**.
YES, HE'S MY GHOST GURU SENT TO TEACH ME MY SPIRITUAL PATH.

You speak to him as if he's real.
Yes, he's my ghost guru sent to reach me my spiritual path.

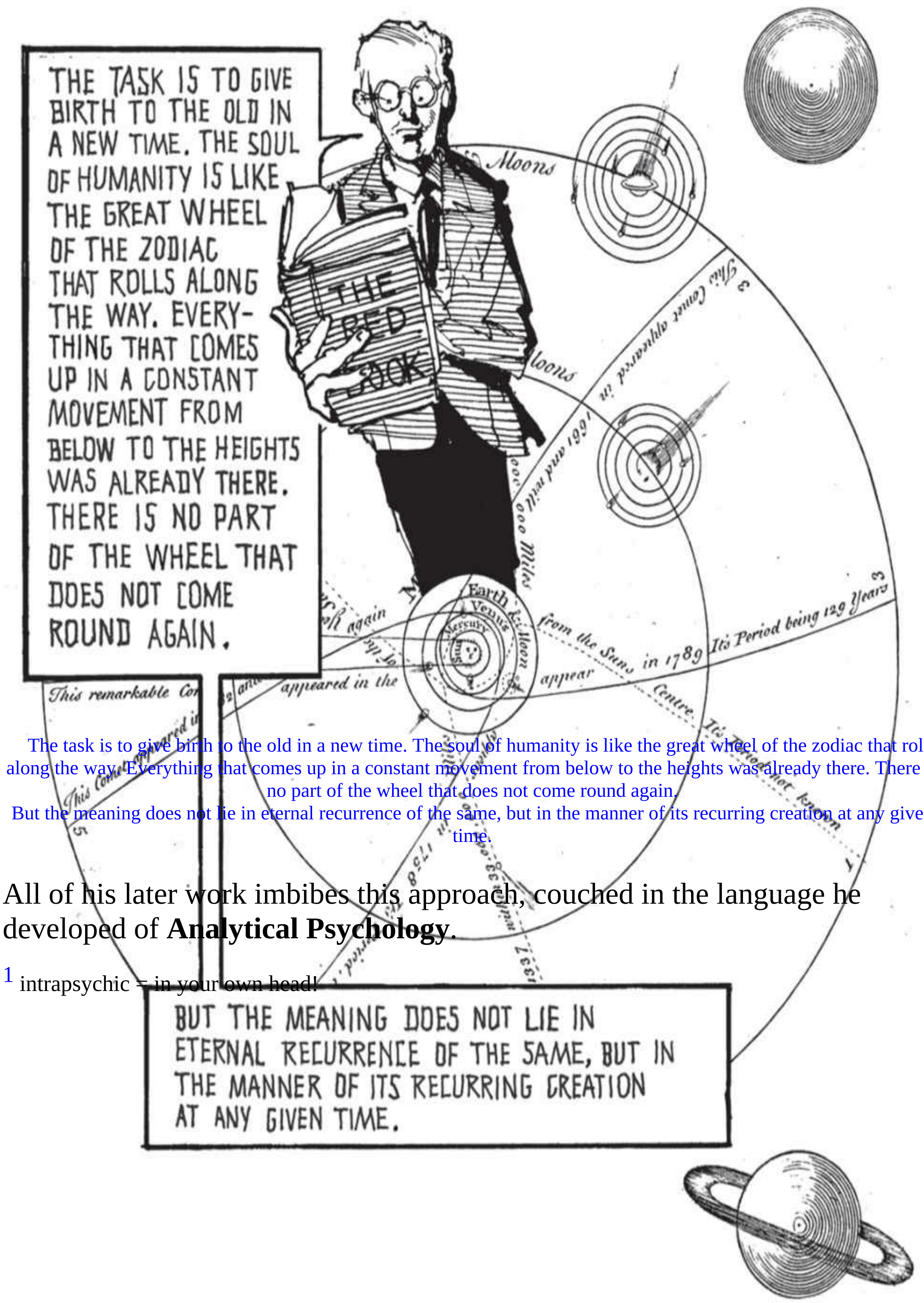
Within the framework of Jung’s later work in analytical psychology, Philemon can be labelled an “archetypal image of the spirit” from the fund of unconscious images which can fatally confuse the mental patient. But it is also the matrix of “mythopoeic imagination” which has vanished from our rational age. Though such imagination is present everywhere, it is both tabooed and dreaded.


PHILEMON AND THE OTHER FIGURES OF MY FANTASIES BROUGHT HOME TO ME THE CRUCIAL INSIGHT THAT THERE ARE THINGS IN THE PSYCHE WHICH I DO NOT PRODUCE, BUT WHICH PRODUCE THEMSELVES AND HAVE THEIR OWN LIFE.

Philemon and the other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life.

In *The Red Book*, Philemon heals the Spirit of this Time and raises the question of the non-intrapsychic[1] status of fantasy thinking, understanding the Spirit of the Depths and its magic as a *reality*. Jung acknowledges a "psychoid" level of reality: a psycho-physical reality that he calls the "objective psyche".

Jung brings modern psyche back to its archaic root. His project is a reorientation of individual psychology within a collective and cosmological frame, that of the one world, *unus mundus*. His taking up of the occult completes the circle that binds together the modern "discovery of the unconscious" with the ageless foundations of spiritual experience, prophecy and divination.


THE TASK IS TO GIVE BIRTH TO THE OLD IN A NEW TIME. THE SOUL OF HUMANITY IS LIKE THE GREAT WHEEL OF THE ZODIAC THAT ROLLS ALONG THE WAY. EVERYTHING THAT COMES UP IN A CONSTANT MOVEMENT FROM BELOW TO THE HEIGHTS WAS ALREADY THERE. THERE IS NO PART OF THE WHEEL THAT DOES NOT COME ROUND AGAIN.
THE RED BOOK
Moons
This Comet appeared in 1661 and will
Earth & Moon
Venus
Mercury
Sun
from the Sun in 1789
It's Period being 129 Years
appeared in the
This remarkable Comet
Centre
BUT THE MEANING DOES NOT LIE IN ETERNAL RECURRENCE OF THE SAME, BUT IN THE MANNER OF ITS RECURRING CREATION AT ANY GIVEN TIME.

The task is to give birth to the old in a new time. The soul of humanity is like the great wheel of the zodiac that rolls along the way. Everything that comes up in a constant movement from below to the heights was already there. There is no part of the wheel that does not come round again.

But the meaning does not lie in eternal recurrence of the same, but in the manner of its recurring creation at any given time.

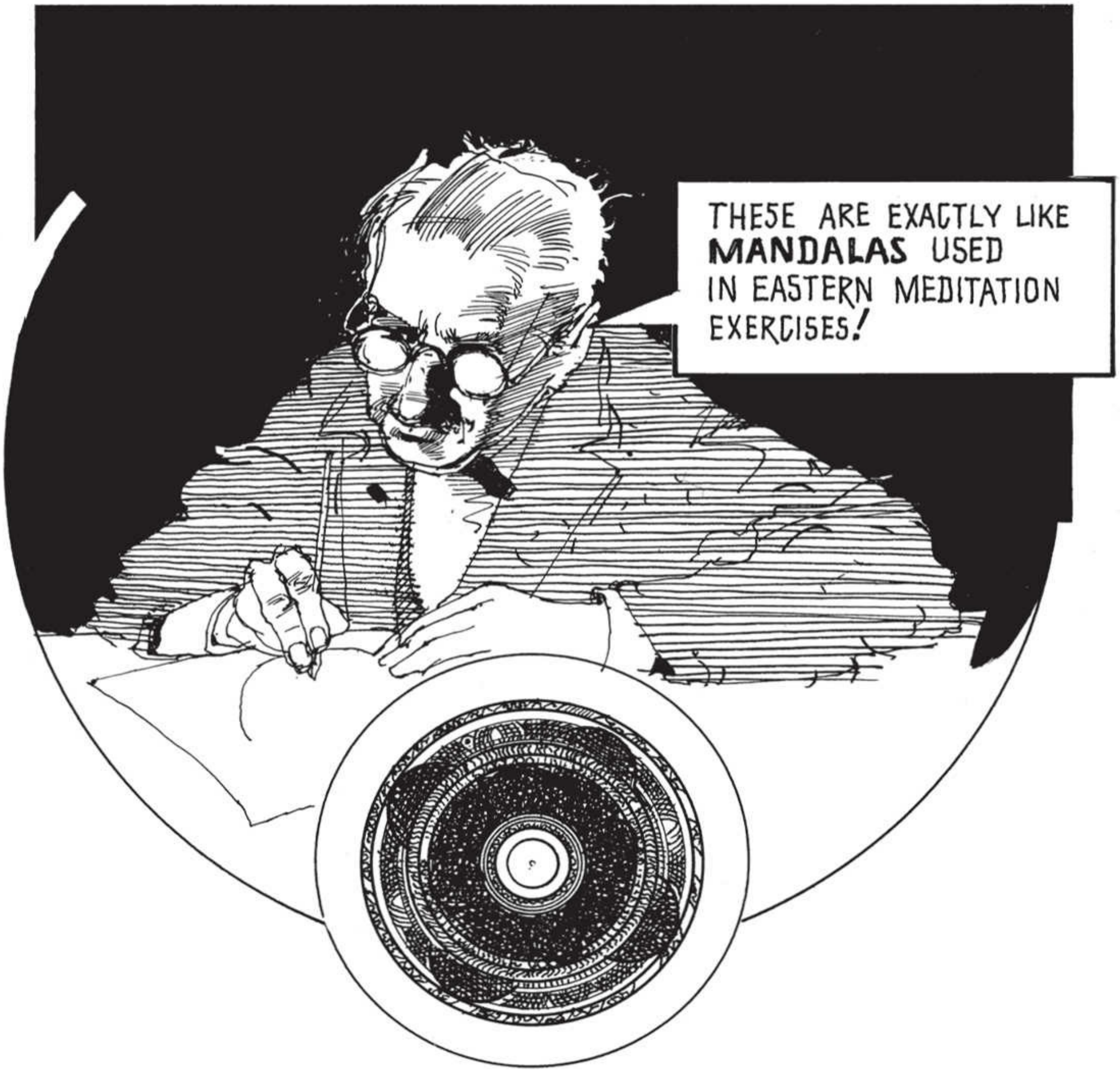
All of his later work imbibes this approach, couched in the language he developed of **Analytical Psychology**.

---

[1] intrapsychic = in your own head!

Mandala: the Path to the Centre

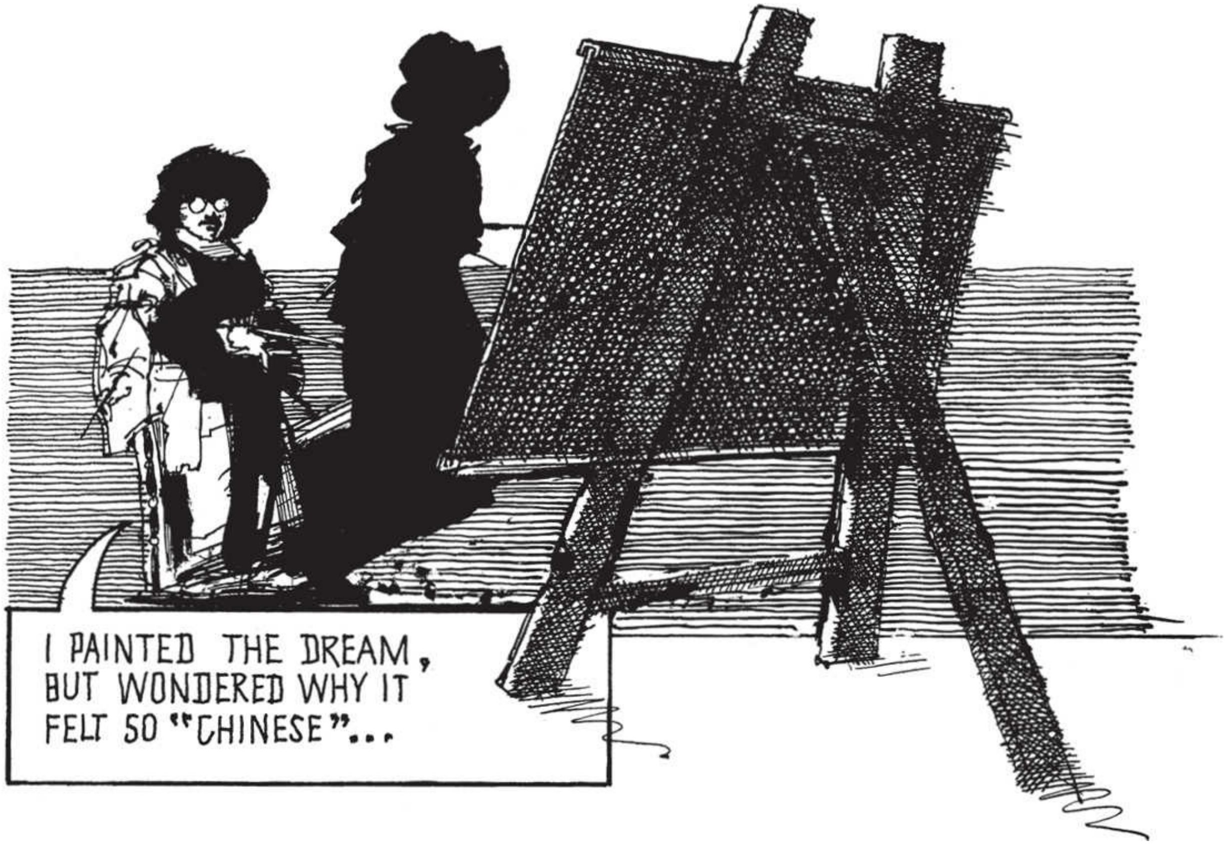
For the remainder of his life, Jung endeavoured to express the insights which this exploration of the unconscious had brought. As he moved towards the world again, Jung began to sketch small circular drawings every morning which seemed to reflect his inner state day by day.


THESE ARE EXACTLY LIKE **MANDALAS** USED IN EASTERN MEDITATION EXERCISES!

These are exactly like mandalas use in eastern meditation exercises!

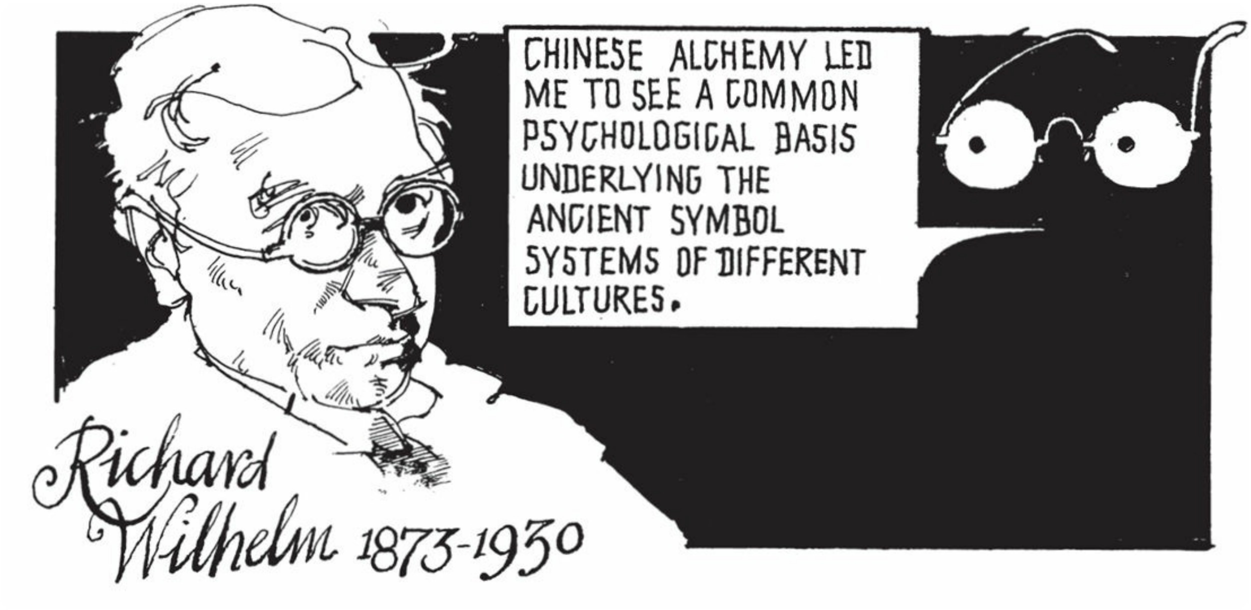
He saw that the mandala returned everything to a single central point and interpreted this to mean that the goal of psychic development was the "path to the centre, to individuation". The circular structure of the mandala symbolized the **Self**, the totality of the individual, conscious and unconscious, which carries an individual's sense of meaning and purpose as he or she moves towards it.

This was confirmed to him in a dream years later in 1927. He dreamed of being in Liverpool – "the pool of life" – amidst rain, smoke and fog. On a small island in its centre, he came upon a beautiful magnolia tree in blossom.


I PAINTED THE DREAM, BUT WONDERED WHY IT FELT SO "CHINESE"...

I painted the dream, but wondered why it felt so "Chinese"…

Shortly afterwards, Richard Wilhelm sent him a manuscript of Chinese alchemical drawings, **The Secret of the Golden Flower**, requesting him to write a commentary on them.


CHINESE ALCHEMY LED ME TO SEE A COMMON PSYCHOLOGICAL BASIS UNDERLYING THE ANCIENT SYMBOL SYSTEMS OF DIFFERENT CULTURES.
Richard Wilhelm 1873-1930

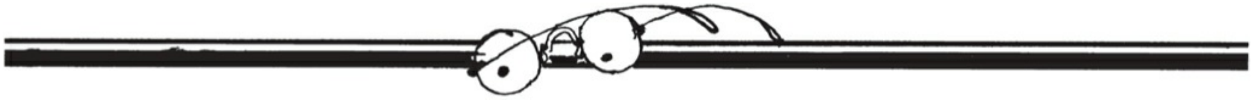
Chinese alchemy led me to see a common psychological basis underlying the ancient symbol systems of different cultures.

Instincts and Archetypes

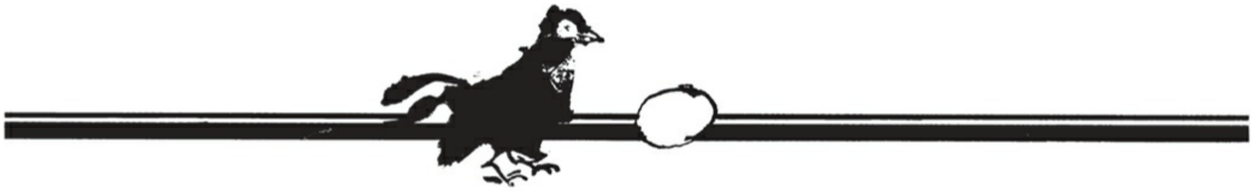
Jung had discovered that the delusions of the insane seemed to call on a **collective** fund of archaic images and symbols. His encounter with these images in his “nekyia” fully confirmed their existence. In 1919, Jung first used the term **archetype** in relation to such a memory. In addition to the personal unconscious, he posited a **collective unconscious** which is formed of two components, the **instincts** and the **archetypes.**

Instincts are impulses which carry out actions from necessity, and they have a biological quality, similar to the homing instinct in birds. **Instincts** determine our **actions.** Yet in the same manner, Jung suggests that there are innate, unconscious modes of understanding which regulate our **perception** itself. These are the **archetypes:** inborn forms of “intuition” which are the necessary determinants of all psychic processes.

As the instincts determine our actions, so the archetypes determine our mode of apprehension. Both instincts and archetypes are collective because they are concerned with universal, inherited contents beyond the personal and the individual and they correlate with each other.



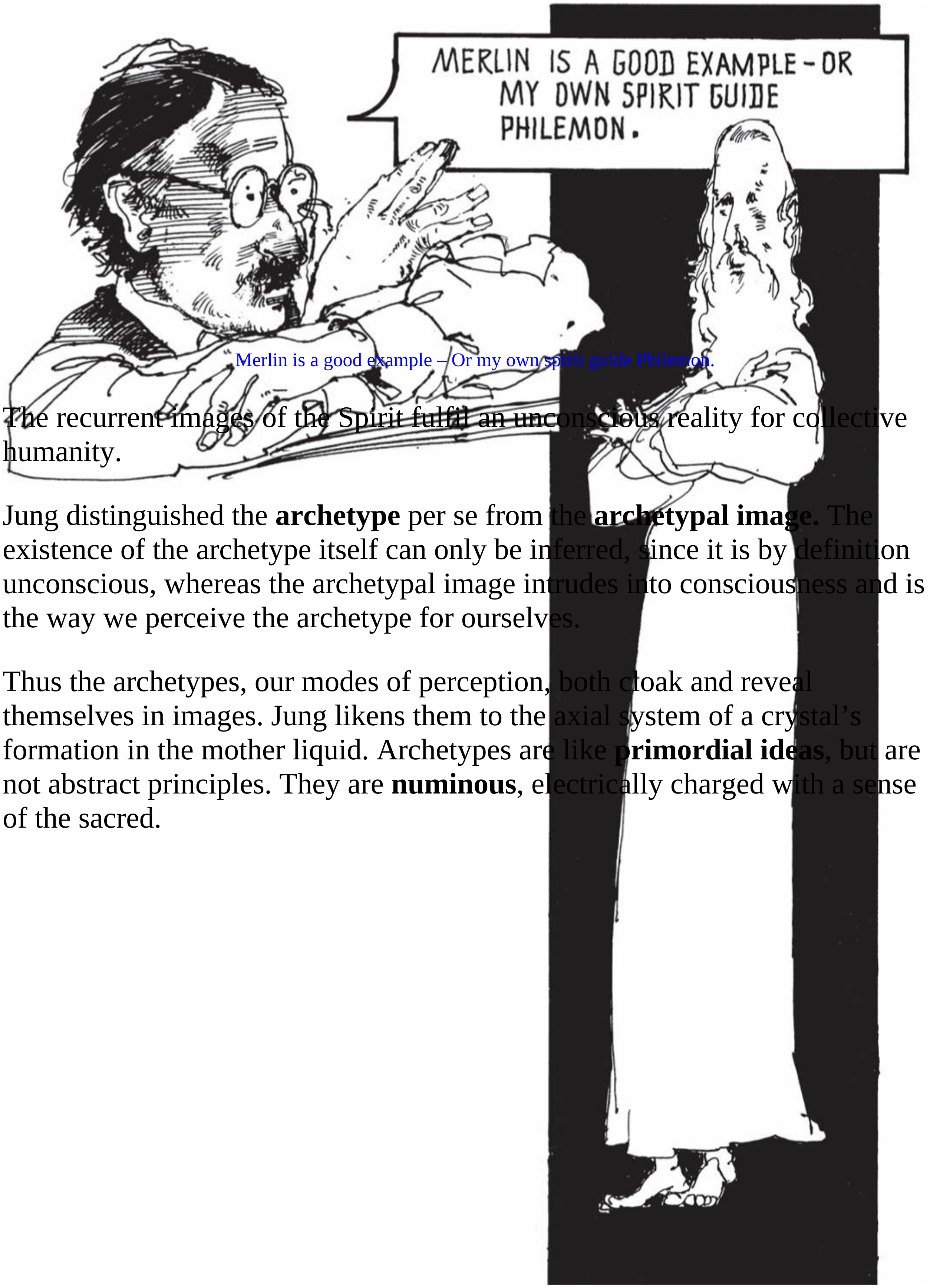
How we apprehend a situation (archetype) determines our impulse to act. Unconscious apprehension through the archetype determines the form and direction of the instinct. On the other hand, our impulse to act (instinct) determines how we apprehend a situation (archetype).



Jung acknowledges this chicken-and-egg relationship and suggests that the archetype might suitably be described as the **instinct’s perception of itself**, or as the “self-portrait of the instinct”, in exactly the same way as consciousness is an inward perception of the objective life process.

Archetypes and Images

How are the archetypes known in our human experience? They have no material existence and reveal themselves only as **images.** For example, in all ages and cultures, mankind imagined itself in communion with a “Wise Spirit”. One of the most common forms for this conception is the image of the Wise Old Man found in innumerable myths and legends.

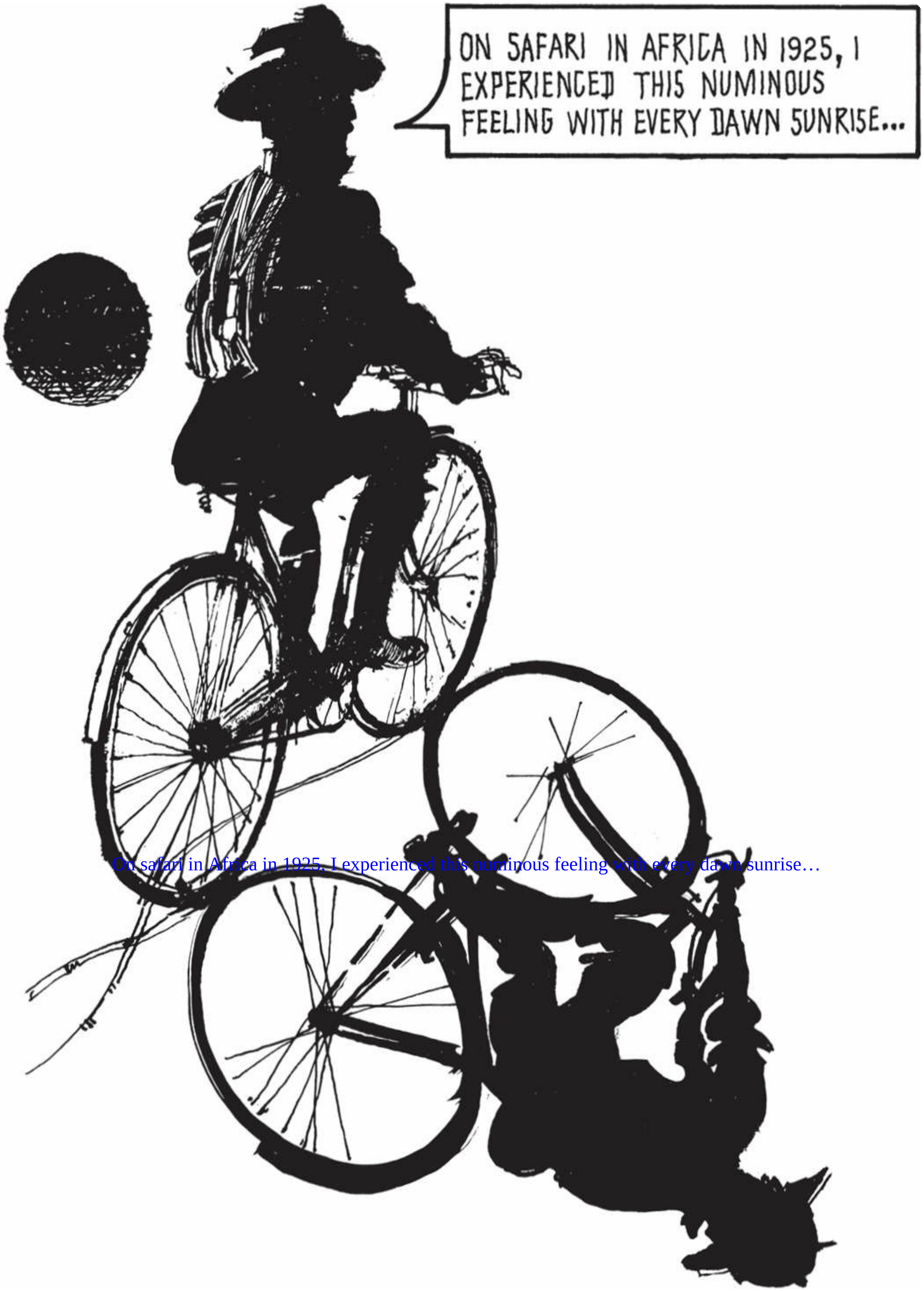

MERLIN IS A GOOD EXAMPLE - OR MY OWN SPIRIT GUIDE PHILEMON.

Merlin is a good example – Or my own spirit guide Philemon.

The recurrent images of the Spirit fulfil an unconscious reality for collective humanity.

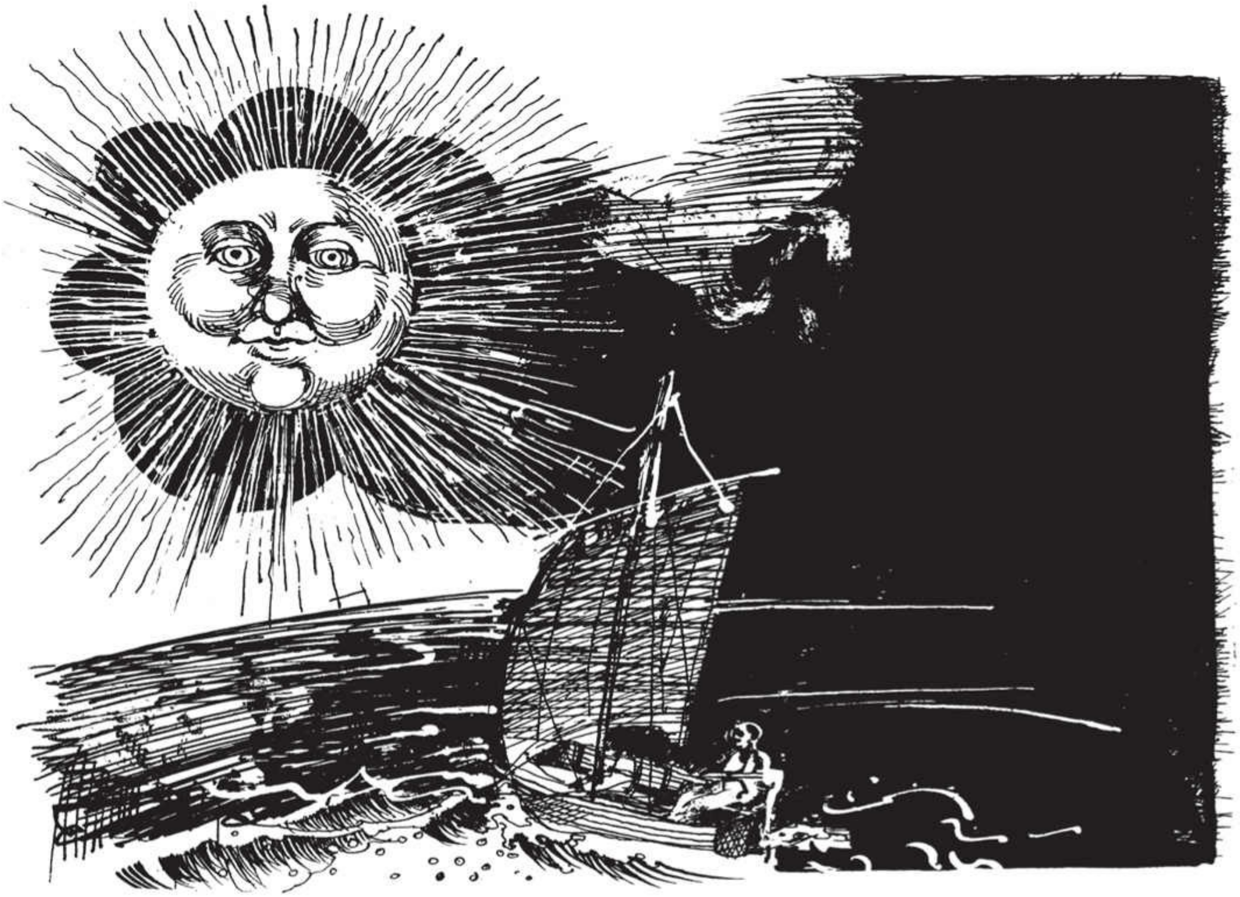
Jung distinguished the **archetype** per se from the **archetypal image**. The existence of the archetype itself can only be inferred, since it is by definition unconscious, whereas the archetypal image intrudes into consciousness and is the way we perceive the archetype for ourselves.

Thus the archetypes, our modes of perception, both cloak and reveal themselves in images. Jung likens them to the axial system of a crystal's formation in the mother liquid. Archetypes are like **primordial ideas**, but are not abstract principles. They are **numinous**, electrically charged with a sense of the sacred.

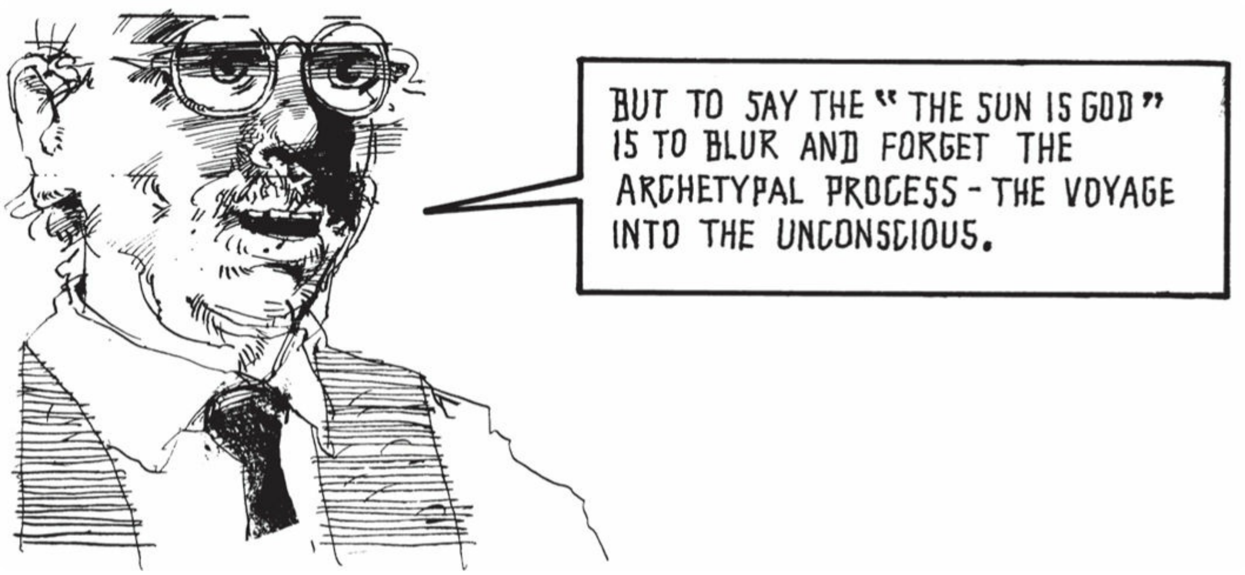

ON SAFARI IN AFRICA IN 1925, I EXPERIENCED THIS NUMINOUS FEELING WITH EVERY DAWN SUNRISE...

On safari in Africa in 1925, I experienced this numinous feeling with every dawn sunrise…

Voyage into the Unconscious



Such an archetypal experience of sunrise is common to us all, throughout the history of all times and ages. The soul has a desire for light and an irrepressible urge to rise out of primal darkness. The moment in which light comes **is** God – it brings redemption, release.

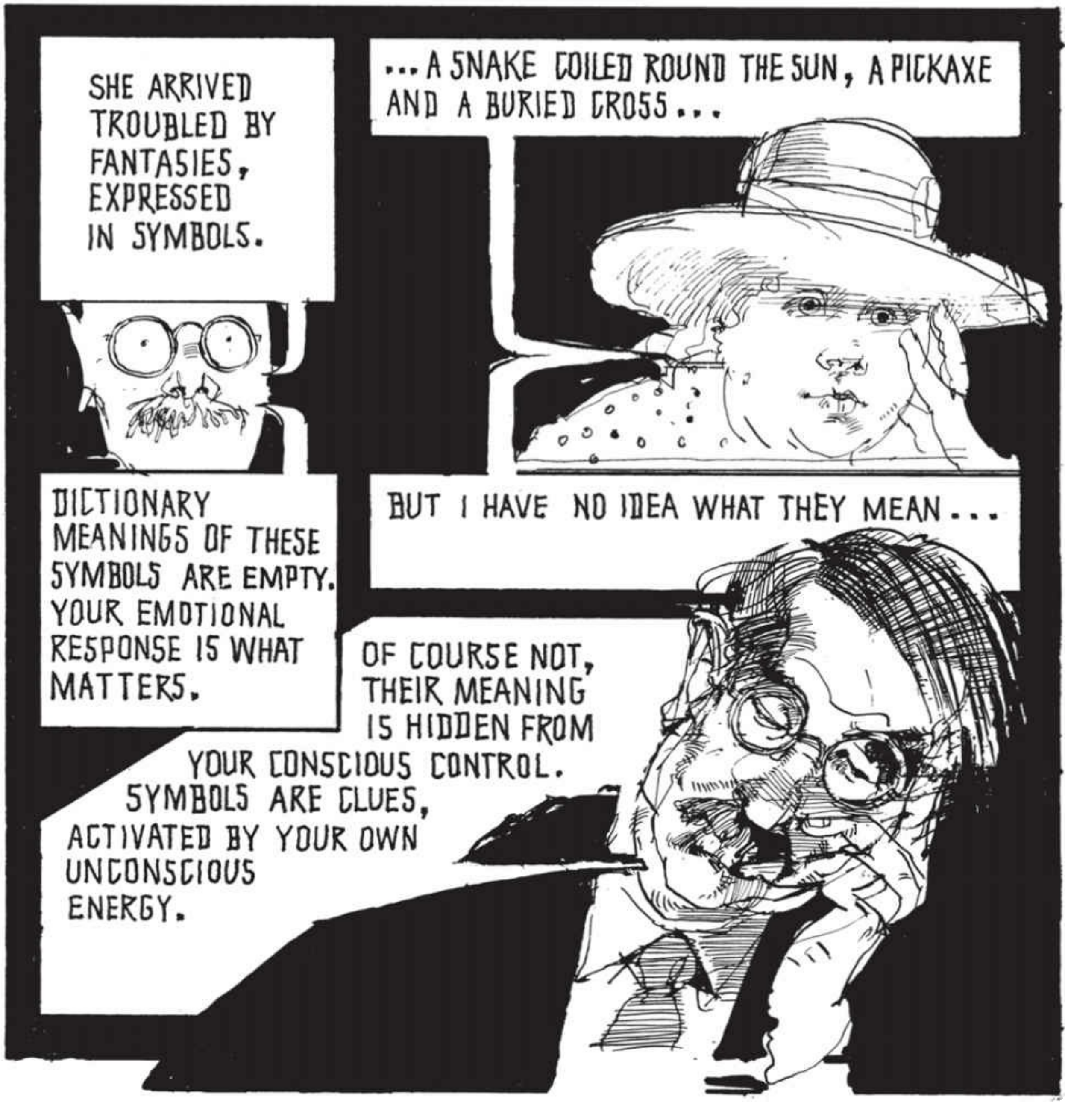

BUT TO SAY THE "THE SUN IS GOD" IS TO BLUR AND FORGET THE ARCHETYPAL PROCESS - THE VOYAGE INTO THE UNCONSCIOUS.

But to say the "the sun is god" is to blur and forget the archetypal process – The voyage into the unconscious.

An **active** experience of the sun's death and rebirth – that is the **archetypal process.**

Some Basics of Jungian Analysis: (1) The Symbolic

How did Jung apply the archetypal process in analysis? A young, unmarried woman consulted him…

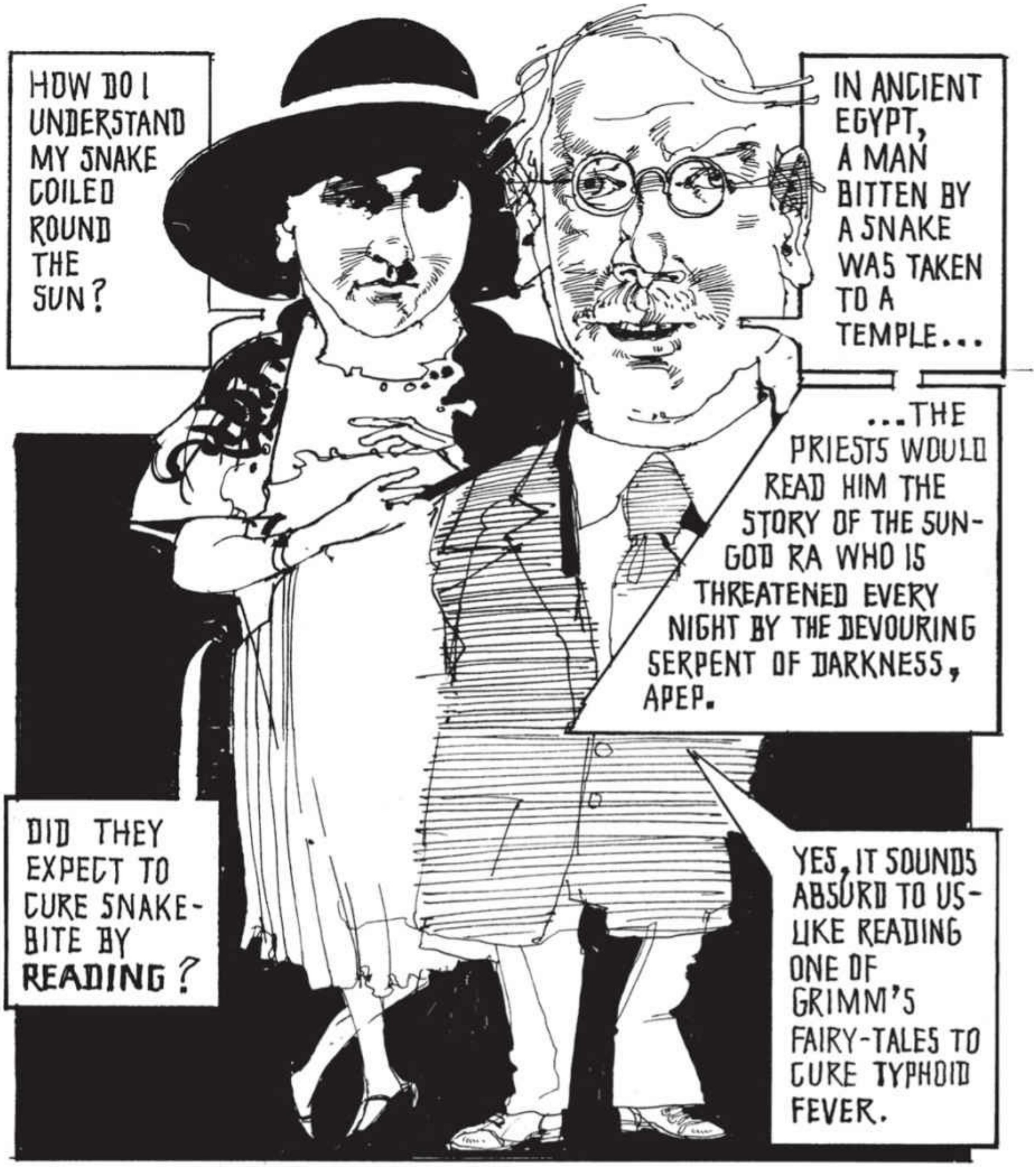

SHE ARRIVED TROUBLED BY FANTASIES, EXPRESSED IN SYMBOLS.
…A SNAKE COILED ROUND THE SUN, A PICKAXE AND A BURIED CROSS…
DICTIONARY MEANINGS OF THESE SYMBOLS ARE EMPTY. YOUR EMOTIONAL RESPONSE IS WHAT MATTERS.
BUT I HAVE NO IDEA WHAT THEY MEAN…
OF COURSE NOT, THEIR MEANING IS HIDDEN FROM YOUR CONSCIOUS CONTROL. SYMBOLS ARE CLUES, ACTIVATED BY YOUR OWN UNCONSCIOUS ENERGY.

She arrived troubled by fantasies, expressed in symbols.
… A snake coiled round the sun, a pickaxe and a buried cross…
Dictionary meanings of these symbols are empty. Your emotional response is what matters.
But I have no idea what they mean…
Of course not, their meaning is hidden from your conscious control. Symbols are clues, activated by your own unconscious energy.

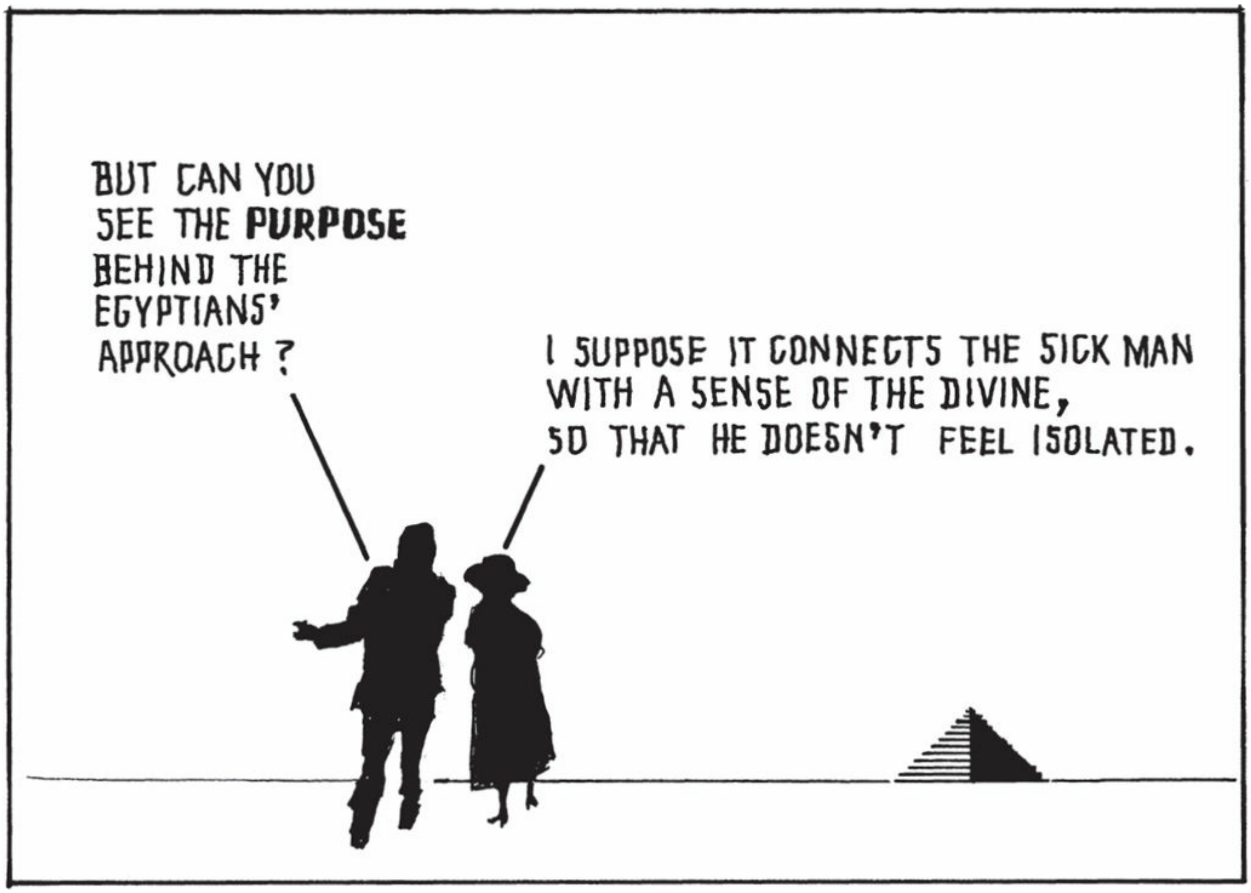
The patient struggling to make sense of a disturbing symbol, an obscure dream or fantasy image, releases the unconscious meaning of the archetypes. Jung calls this the **transcendent function**, the archetypal process which brings into consciousness a previously unconscious content and restores the psyche to healthy balance.

(2) The Transcendent or Healing Function

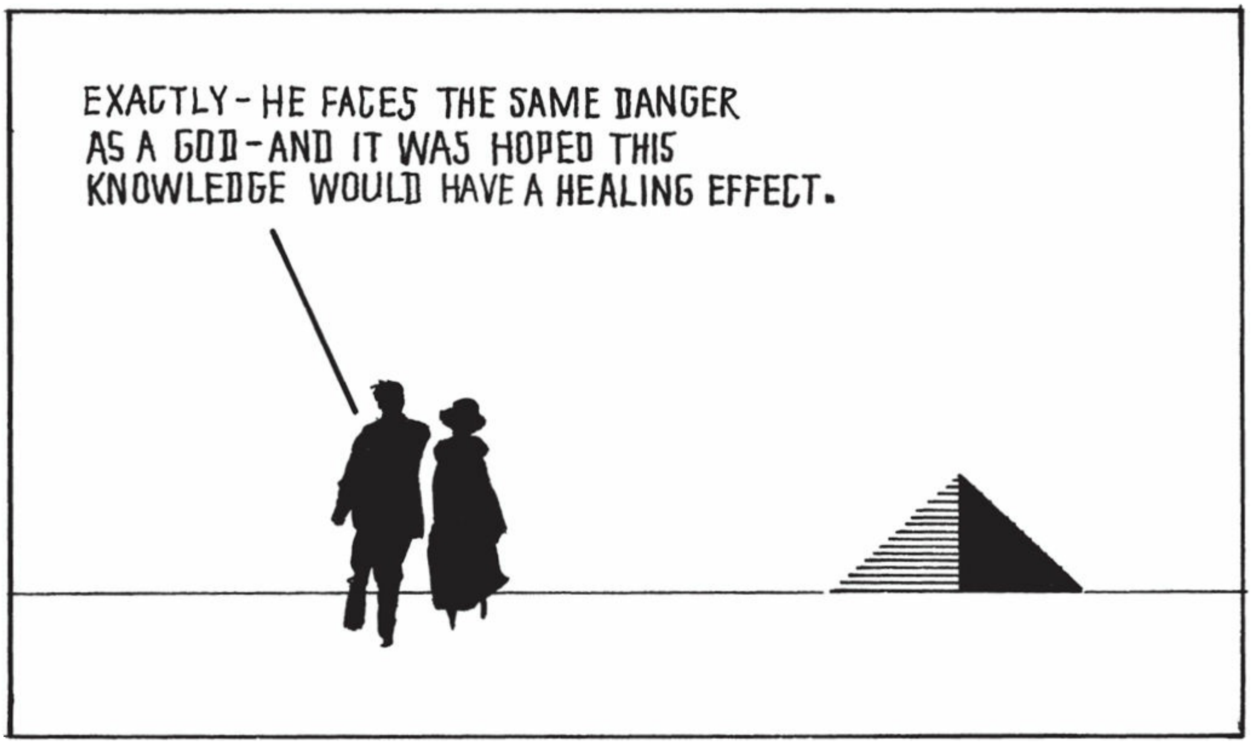
For Jung, therapy must take a constructive and not reductive approach to the process of symbolic expression. Constructive treatment means paving the way for the patient’s own insight into that process, often by seeking together for helpful parallels to the patient’s own individual symbolism in ancient mythology.


HOW DO I UNDERSTAND MY SNAKE COILED ROUND THE SUN?
IN ANCIENT EGYPT, A MAN BITTEN BY A SNAKE WAS TAKEN TO A TEMPLE...
...THE PRIESTS WOULD READ HIM THE STORY OF THE SUN-GOD RA WHO IS THREATENED EVERY NIGHT BY THE DEVOURING SERPENT OF DARKNESS, APEP.
DID THEY EXPECT TO CURE SNAKE-BITE BY **READING**?
YES, IT SOUNDS ABSURD TO US-LIKE READING ONE OF GRIMM'S FAIRY-TALES TO CURE TYPHOID FEVER.

How do I understand my snake coiled round the sun?
Did they expect to cure snake – bite by reading?
In ancient Egypt, a man bitten by a snake was taken to a temple…
… The priests would read him the story of the sun-god ra who is threatened every night by the devouring serpent of darkness, apep.
Yes, It sounds absurd to us-like reading one of grimm’s fairy-tales to cure typhoid fever.


BUT CAN YOU SEE THE **PURPOSE** BEHIND THE EGYPTIANS' APPROACH ?
I SUPPOSE IT CONNECTS THE SICK MAN WITH A SENSE OF THE DIVINE, SO THAT HE DOESN'T FEEL ISOLATED.

But can you see the purpose behind the Egyptians’ approach? I suppose it connects the sick man with a sense of the divine, so that he doesn’t feel isolated.

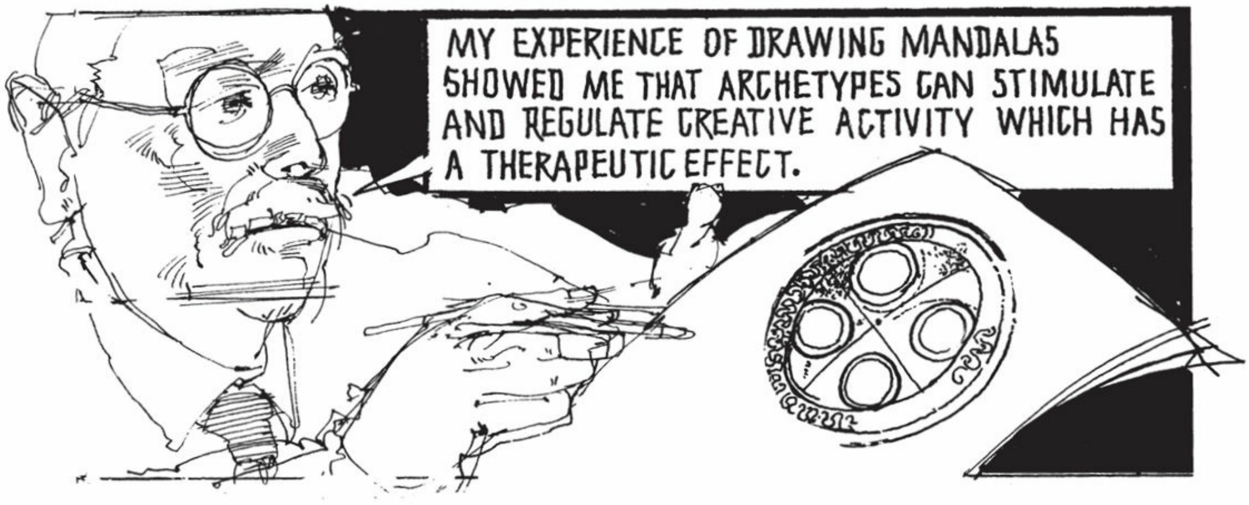

EXACTLY - HE FACES THE SAME DANGER AS A GOD - AND IT WAS HOPED THIS KNOWLEDGE WOULD HAVE A HEALING EFFECT.

Exactly – He faces the same danger as a god – and it was hoped this knowledge would have a healing effect.

Jung's own constructive practice was to reconnect the individual "with the gods" – that is, with the collective archetypes of the unconscious – so that the healing transcendent function could come into play.

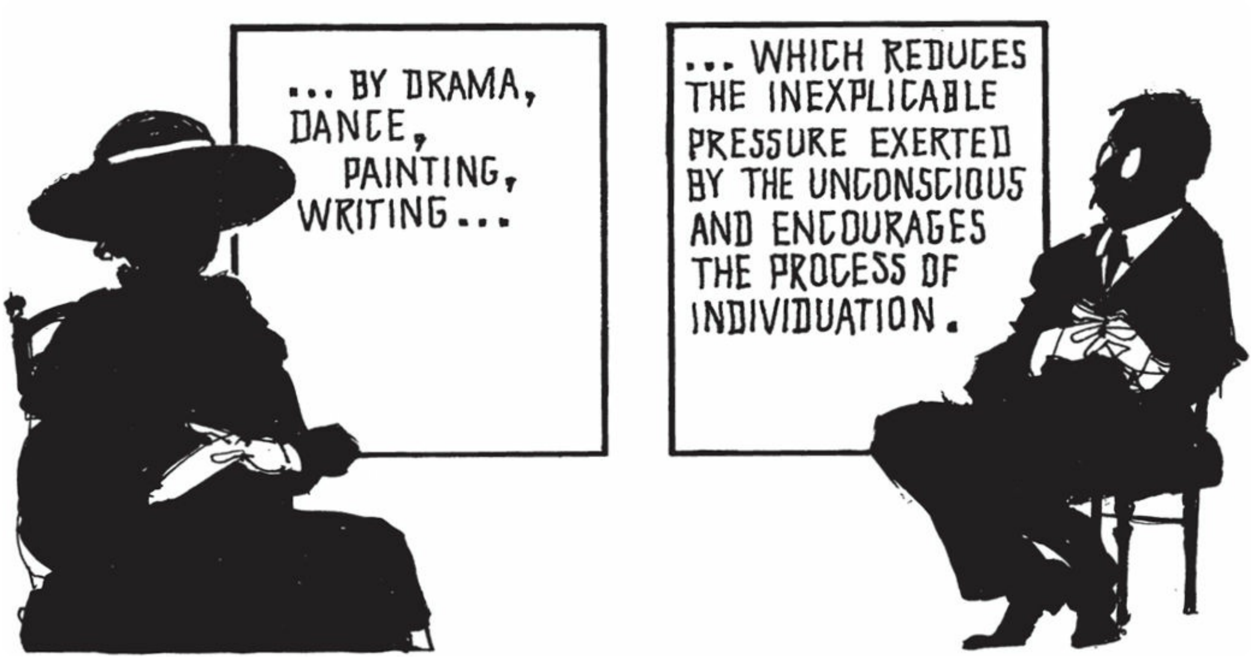
(3) Active Imagination

Jung used many different approaches and techniques to reconnect his patients with the archetypes experienced through their images from dreams, fantasies and symbols. Psychoanalysis had employed hypnosis, automatic writing and free association to activate the unconscious mind…


MY EXPERIENCE OF DRAWING MANDALAS SHOWED ME THAT ARCHETYPES CAN STIMULATE AND REGULATE CREATIVE ACTIVITY WHICH HAS A THERAPEUTIC EFFECT.

My experience of drawing mandalas showed me that archetypes can stimulate and regulate creative activity which has a therapeutic effect.

A dream image or symbol can be creatively elaborated in many ways…

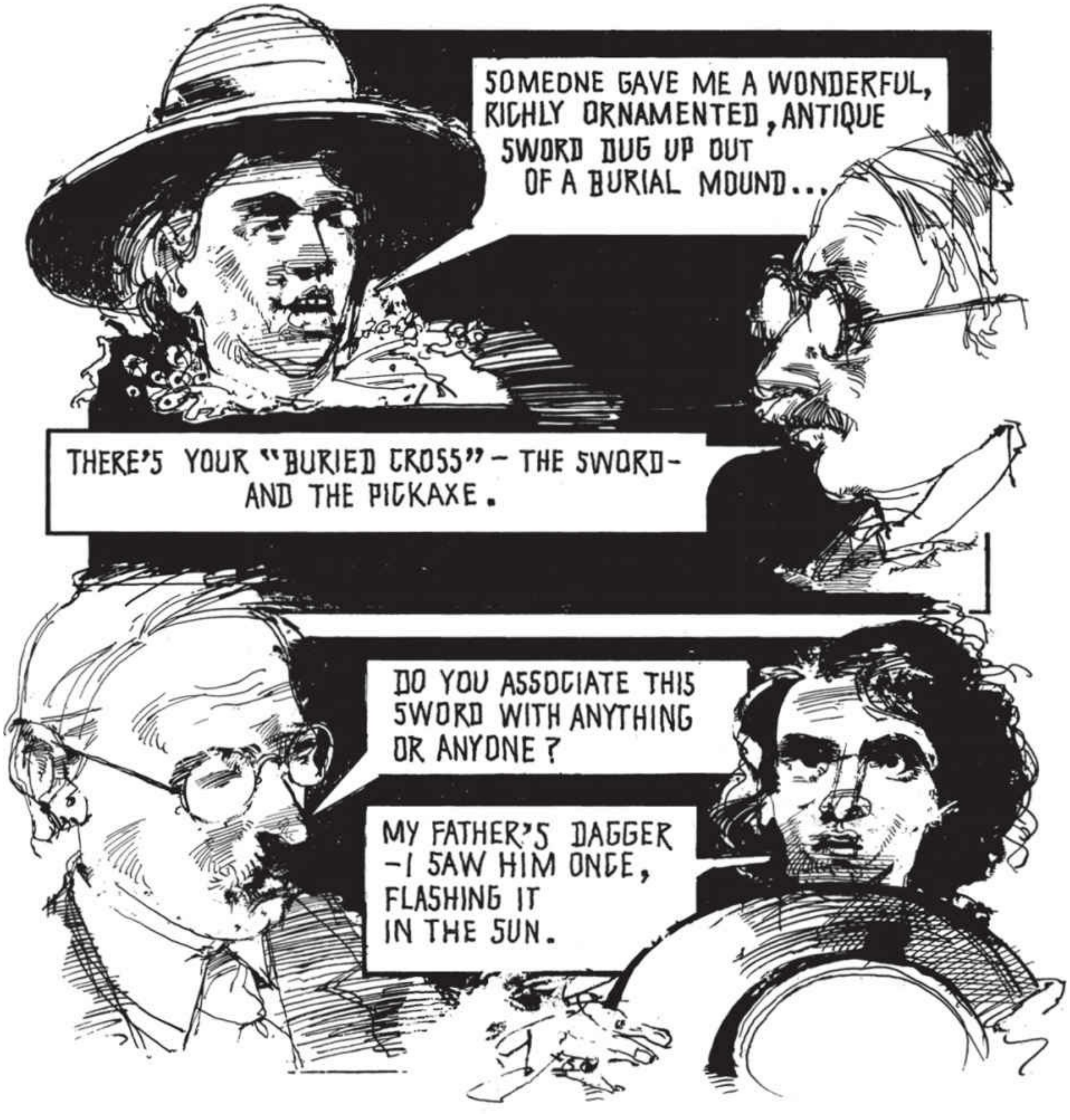

… BY DRAMA, DANCE, PAINTING, WRITING …
… WHICH REDUCES THE INEXPLICABLE PRESSURE EXERTED BY THE UNCONSCIOUS AND ENCOURAGES THE PROCESS OF INDIVIDUATION.

… By drama, dance, painting, writing…
… Which reduces the inexplicable pressure exerted by the unconscious and encourages the process of individuation.

Jung developed a method known as **active imagination**, a therapeutic process which climaxes in the patient's discovery of his or her own psychic centre.

The Centring Process – Individuation

The young woman reported a dream…

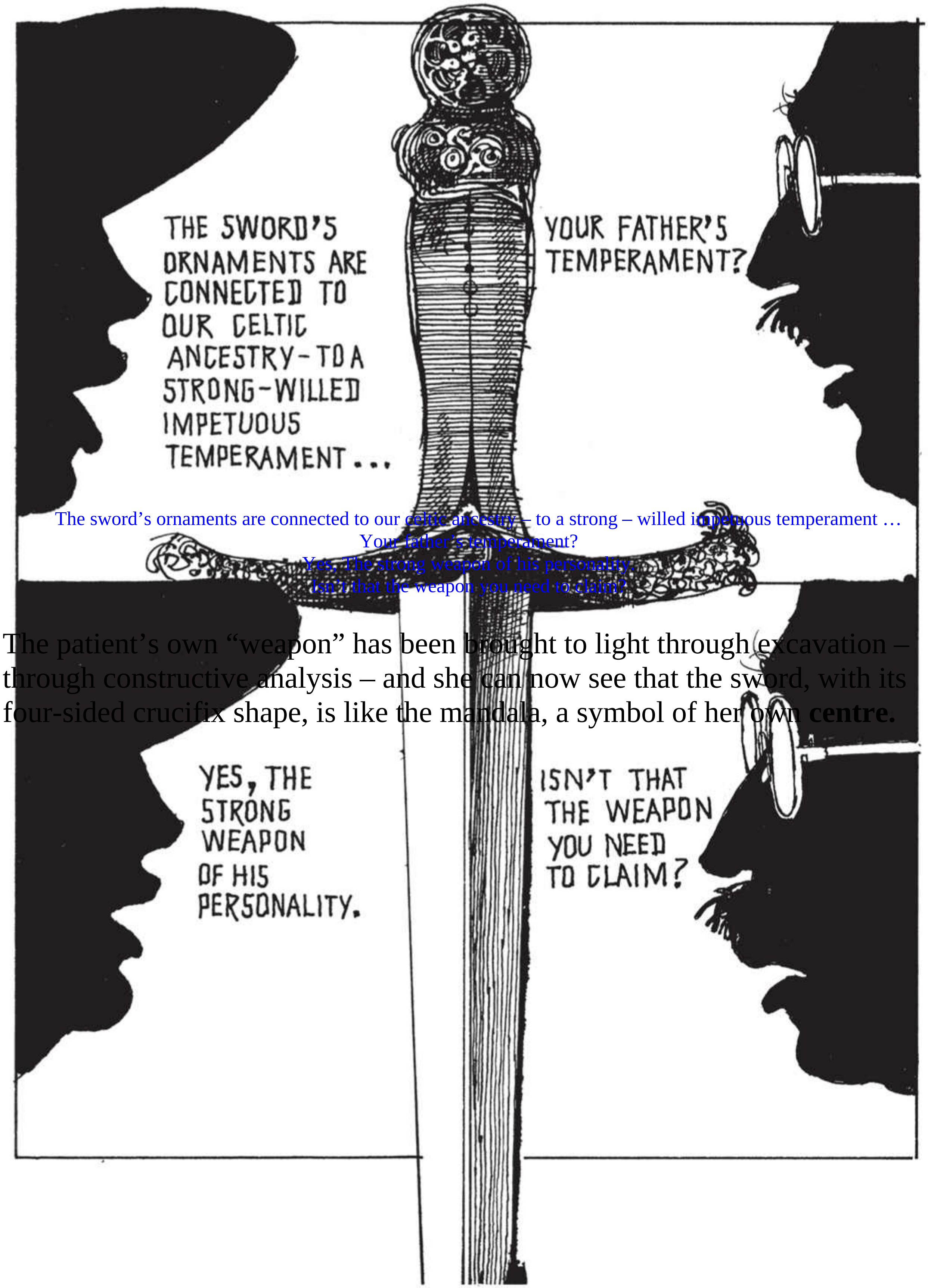


SOMEONE GAVE ME A WONDERFUL, RICHLY ORNAMENTED, ANTIQUE SWORD DUG UP OUT OF A BURIAL MOUND...
THERE'S YOUR "BURIED CROSS" – THE SWORD – AND THE PICKAXE.
DO YOU ASSOCIATE THIS SWORD WITH ANYTHING OR ANYONE?
MY FATHER'S DAGGER – I SAW HIM ONCE, FLASHING IT IN THE SUN.

Someone gave me a wonderful, richly ornamented, antique sword dug up out of a burial mound…
There's your "Buried cross" – The sword-and the pickaxe.
Do you associate this sword with anything on anyone?
My father's dagger – I saw him once, flashing it in the sun.

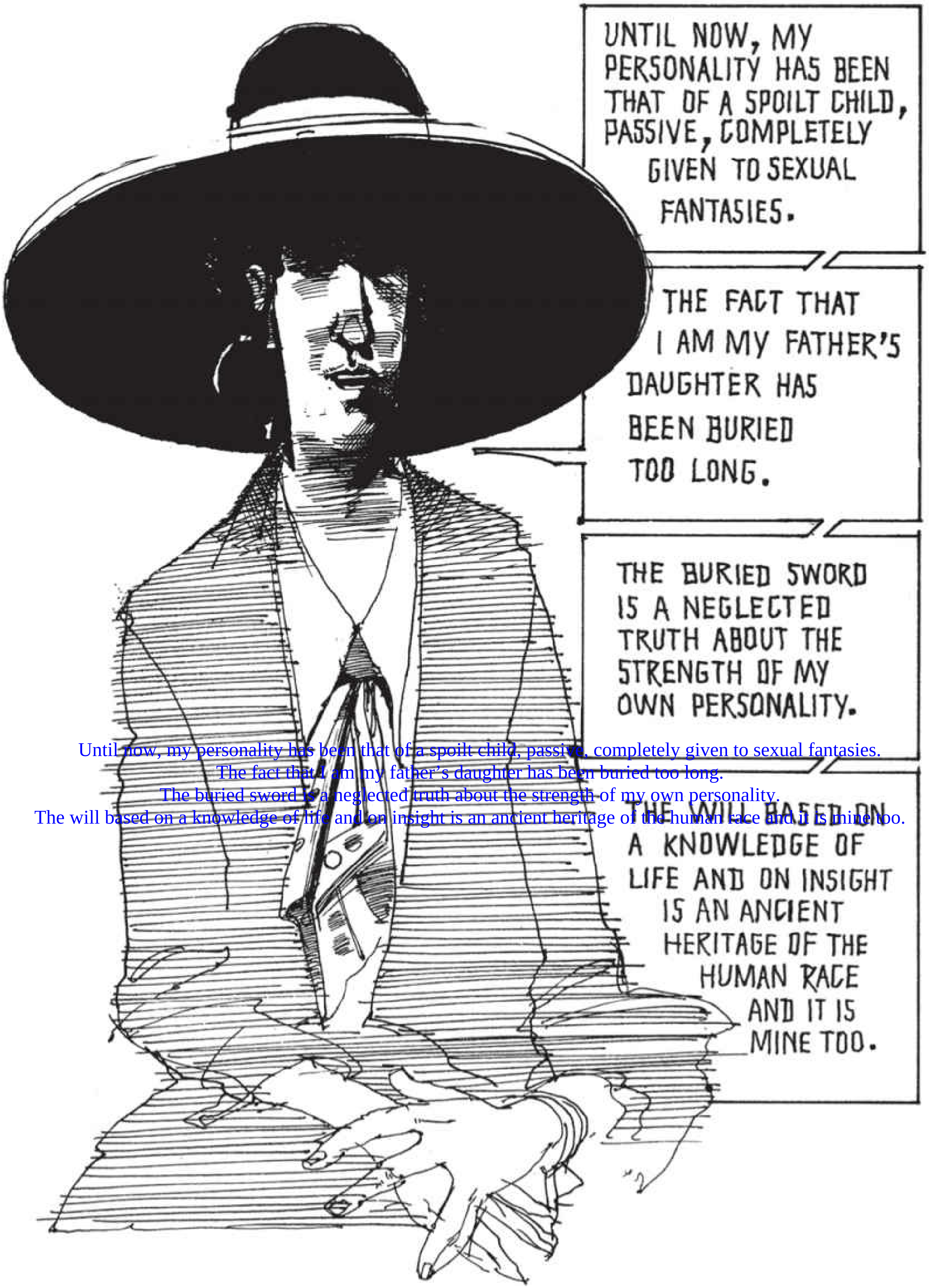
Unlike the process of active imagination, dream symbols are **passive**, emerging autonomously from the unconscious. The symbol "compensates" the dreamer for something lost or unknown – but what? Through the technique of **association**, the young woman has arrived at the personal context of her dream – a memory of her father. But more is needed.

Freud's analytical interpretation would reduce the sword immediately and obviously to a sexually compensating "father complex", a "penis envy fantasy". Jung's constructive approach instead employs the technique of **amplification** through which both the analyst and patient associate the sword with similar images found historically in myths and fairy-tales.


THE SWORD'S ORNAMENTS ARE CONNECTED TO OUR CELTIC ANCESTRY – TO A STRONG-WILLED IMPETUOUS TEMPERAMENT ...
YOUR FATHER'S TEMPERAMENT?
YES, THE STRONG WEAPON OF HIS PERSONALITY.
ISN'T THAT THE WEAPON YOU NEED TO CLAIM?

The sword's ornaments are connected to our celtic ancestry – to a strong – willed impetuous temperament …
Your father's temperament?
Yes. The strong weapon of his personality.
Isn't that the weapon you need to claim?

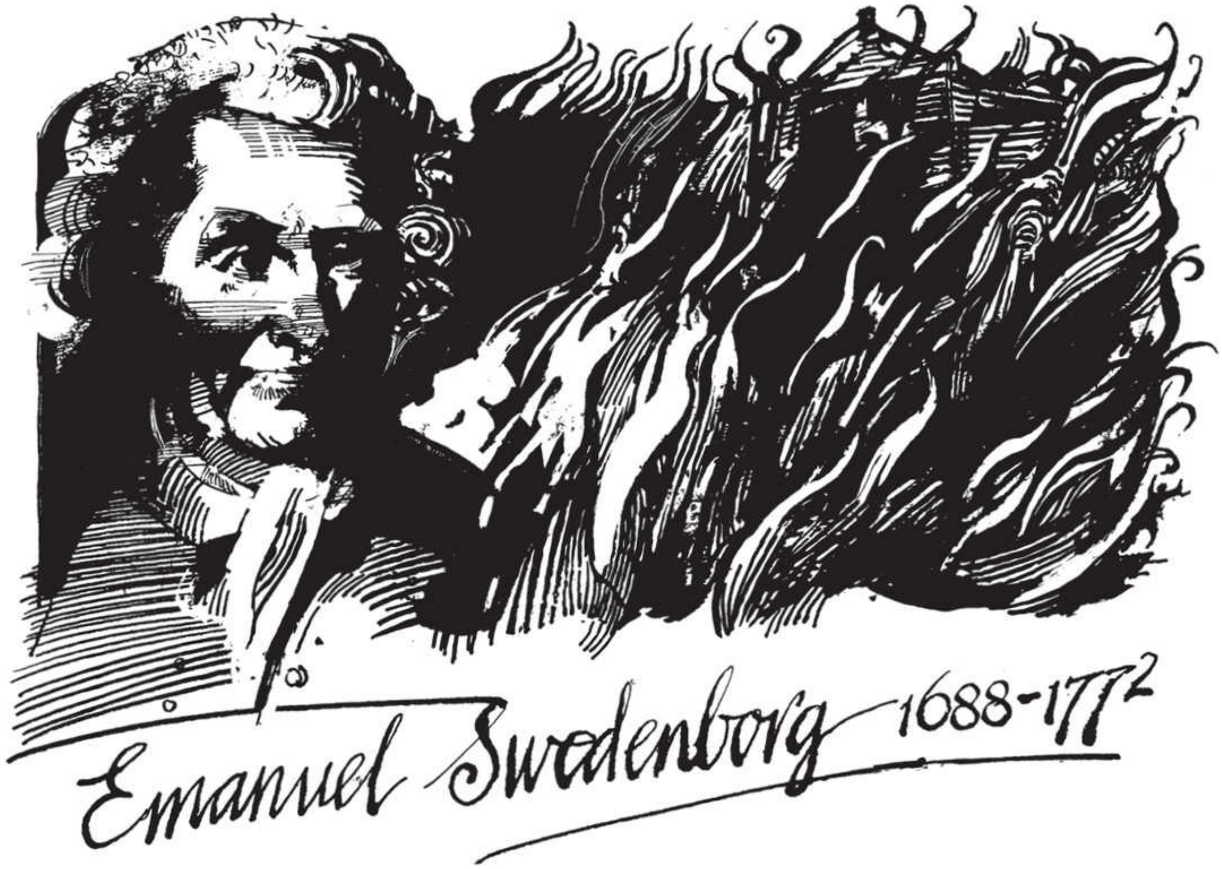
The patient's own "weapon" has been brought to light through excavation – through constructive analysis – and she can now see that the sword, with its four-sided crucifix shape, is like the mandala, a symbol of her own **centre.**


UNTIL NOW, MY PERSONALITY HAS BEEN THAT OF A SPOILT CHILD, PASSIVE, COMPLETELY GIVEN TO SEXUAL FANTASIES.
THE FACT THAT I AM MY FATHER'S DAUGHTER HAS BEEN BURIED TOO LONG.
THE BURIED SWORD IS A NEGLECTED TRUTH ABOUT THE STRENGTH OF MY OWN PERSONALITY.
THE WILL BASED ON A KNOWLEDGE OF LIFE AND ON INSIGHT IS AN ANCIENT HERITAGE OF THE HUMAN RACE AND IT IS MINE TOO.

Until now, my personality has been that of a spoilt child, passive, completely given to sexual fantasies.
The fact that I am my father’s daughter has been buried too long.
The buried sword is a neglected truth about the strength of my own personality.
The will based on a knowledge of life and on insight is an ancient heritage of the human race and it is mine too.

Dreams and Visions

Dreams, like visions, radiate from a hidden archetypal centre of meaning. Jung valued the prophetic meaning of both dreams and visions, such as Emanuel Swedenborg’s telepathic vision of 1759.



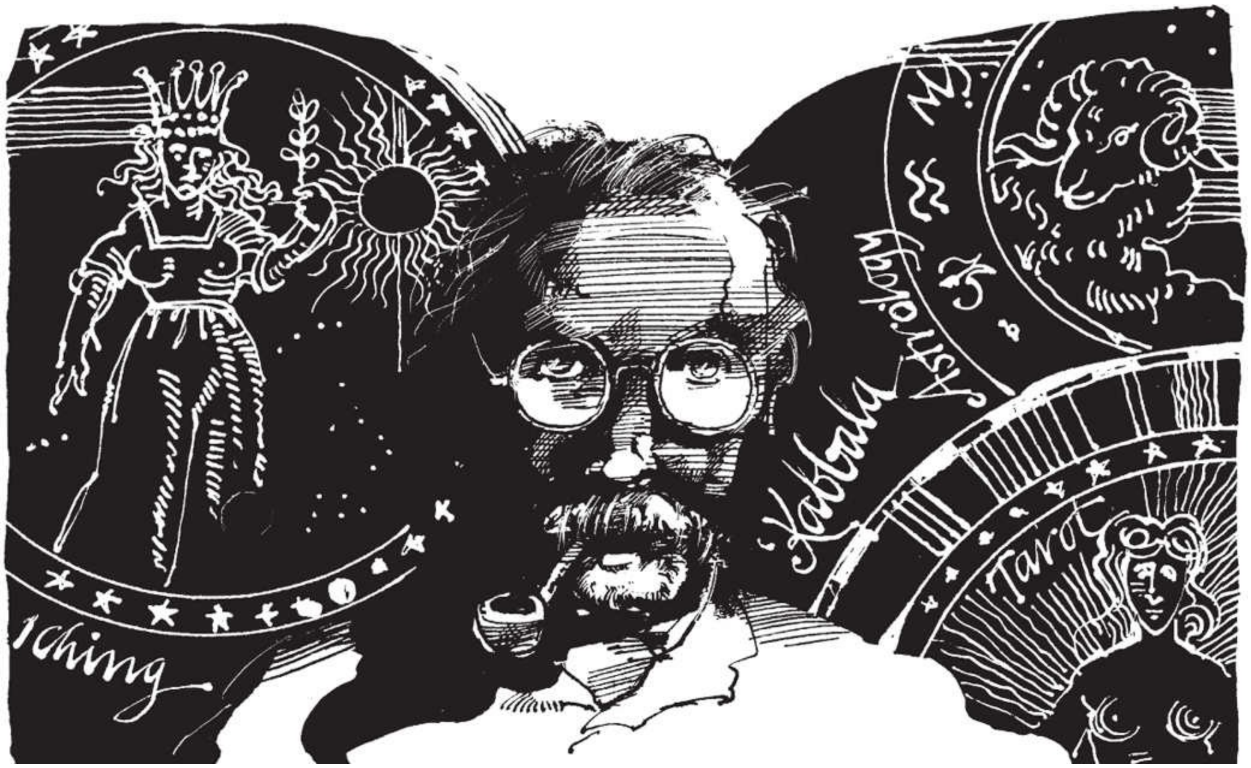
Emanuel Swedenborg 1688–1772

On a Saturday in July 1759, Swedenborg was staying with friends in Gothenburg, 300 miles from Stockholm. At about 6 p.m. he went out alone, but returned pale and alarmed. “A fire has just broken out in Stockholm”, he said, “and is spreading fast. A house of a friend is in ashes and my own is threatened.” At 8 p.m. he exclaimed, “Thank God! the fire’s extinguished, three doors from my house!”

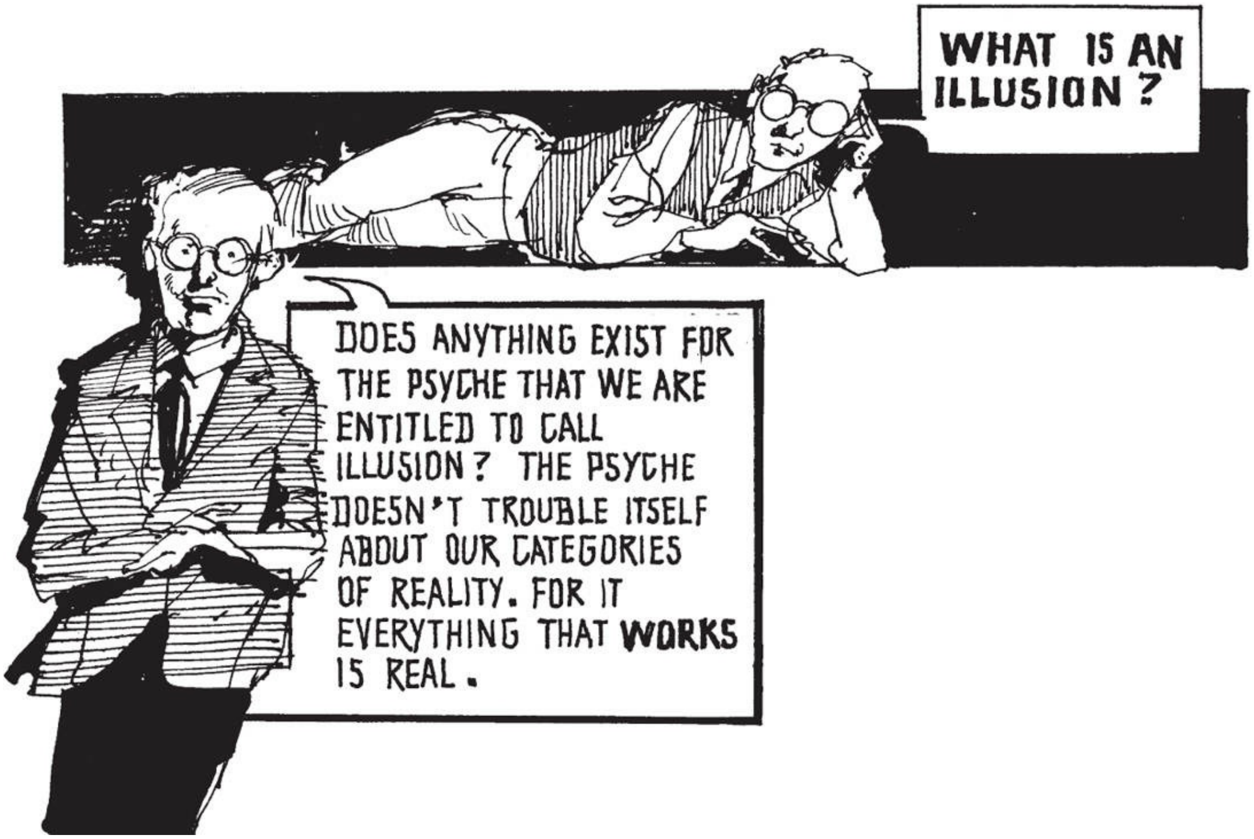
On Monday and Tuesday, two different couriers arrived from Stockholm confirming in every detail Swedenborg's description of the fire. When asked how he'd known this, Swedenborg replied, "Angels told me."

Swedenborg's vision disobeys the normal laws of time and space, and plugs directly into the **collective** unconscious.

Jung believed that dreams, like various systems of divination, reveal **psychic** realities and sometimes offer a prophetic revelation.



Whatever emerges from the unconscious, whether it is an idea, image or an illusion, creates a **psychic reality.** It is a psychic condition of fact. Images from dreams or active imagination – or spirits like Philemon – are not simply delusions or fantasies.

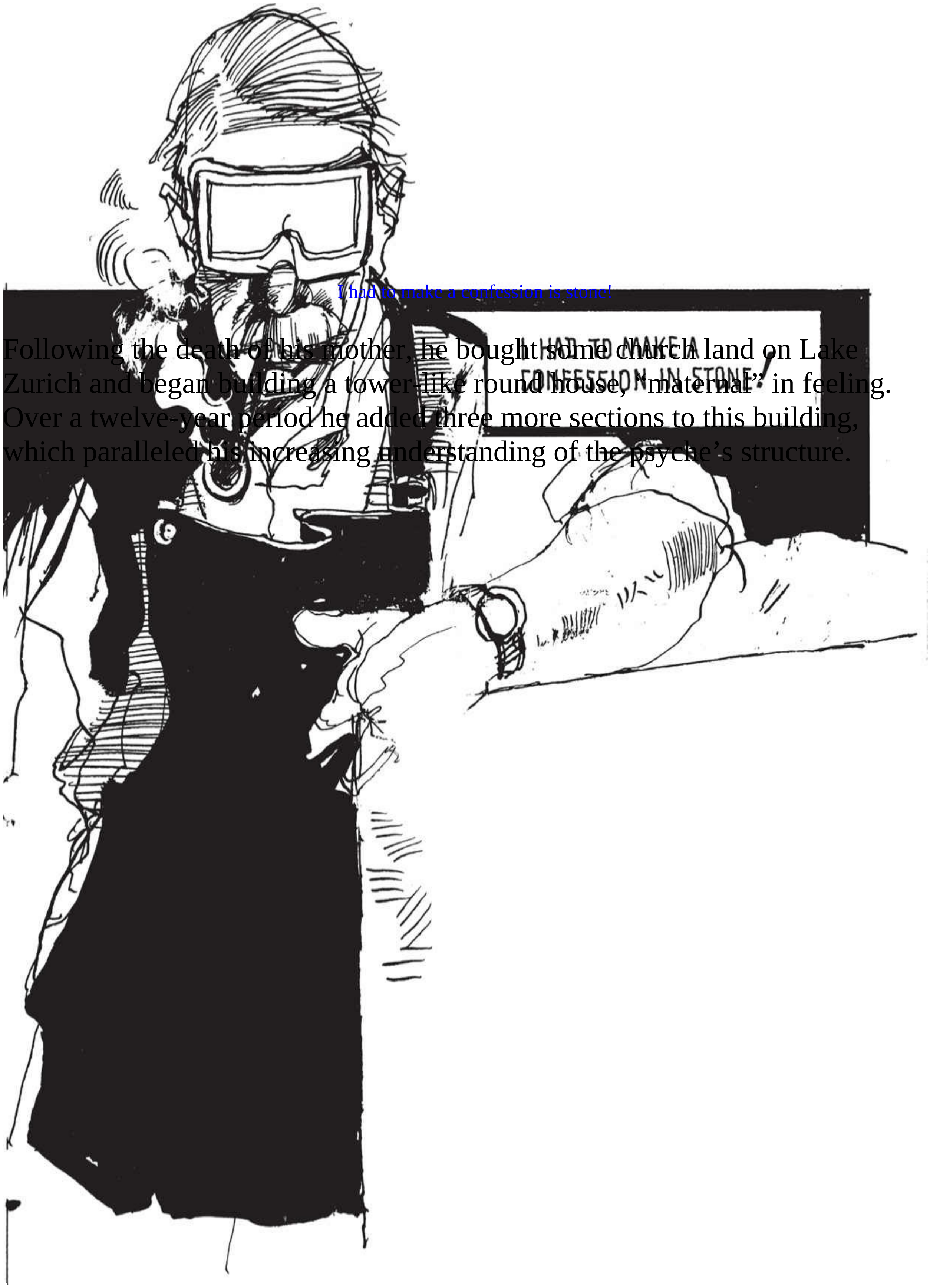

WHAT IS AN ILLUSION?
DOES ANYTHING EXIST FOR THE PSYCHE THAT WE ARE ENTITLED TO CALL ILLUSION? THE PSYCHE DOESN'T TROUBLE ITSELF ABOUT OUR CATEGORIES OF REALITY. FOR IT EVERYTHING THAT WORKS IS REAL.

What is an illusion?
Does anything exist for the psyche that we are entitled to call illusion? The psyche doesn’t trouble itself about our categories of reality. For it everything that works is real.

On this “workable” basis, Jung developed his analytical psychology to explore the nature of psychic reality.

Building Stones…

Dreams, mandalas, symbols – how could Jung formulate his knowledge of the psyche? He was approaching fifty in 1923 and words on paper did not seem enough.

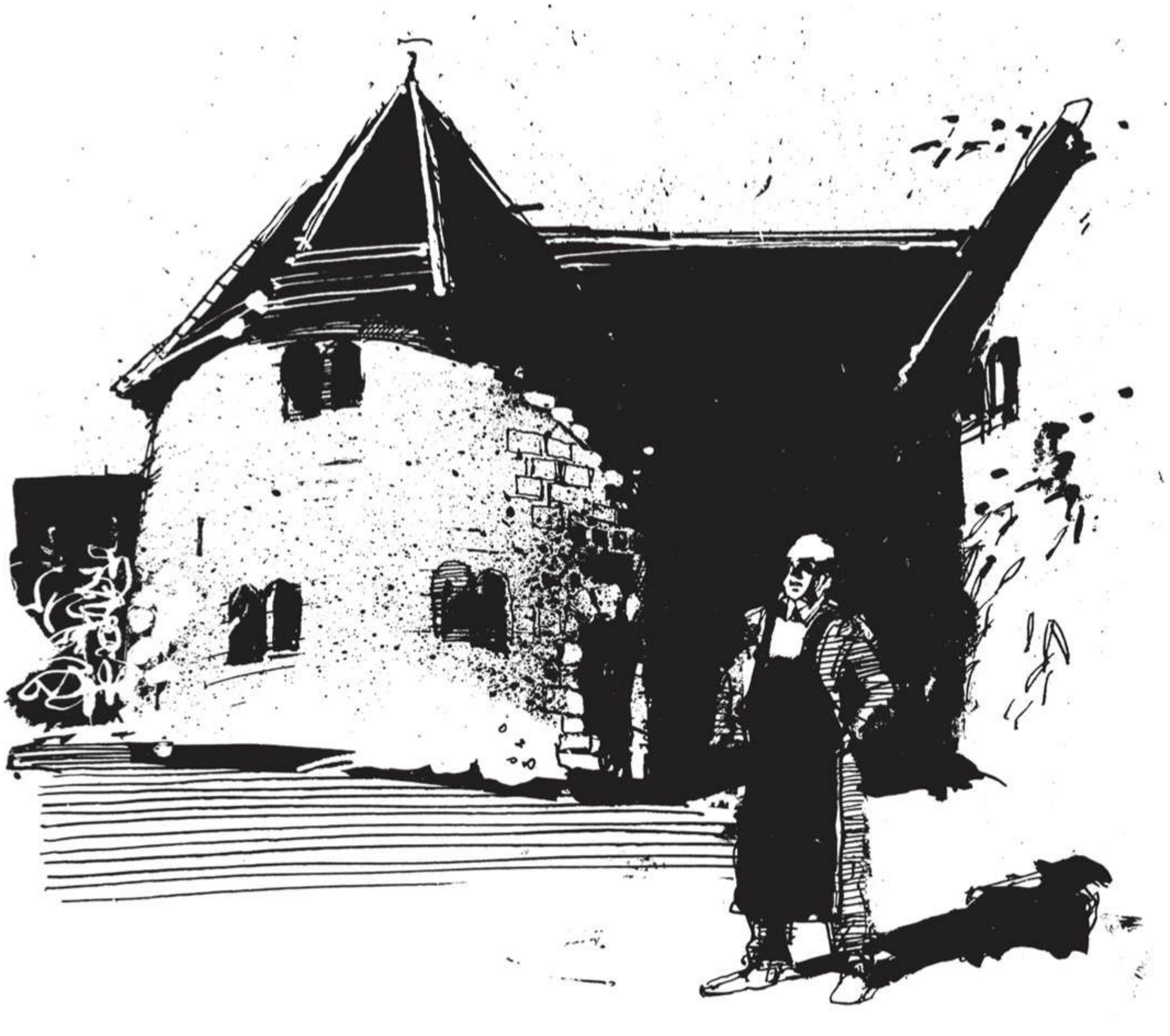

I HAD TO MAKE A CONFESSION IN STONE!

I had to make a confession is stone!

Following the death of his mother, he bought some church land on Lake Zurich and began building a tower-like round house, "maternal" in feeling. Over a twelve-year period he added three more sections to this building, which paralleled his increasing understanding of the psyche's structure.

…the Bollingen House

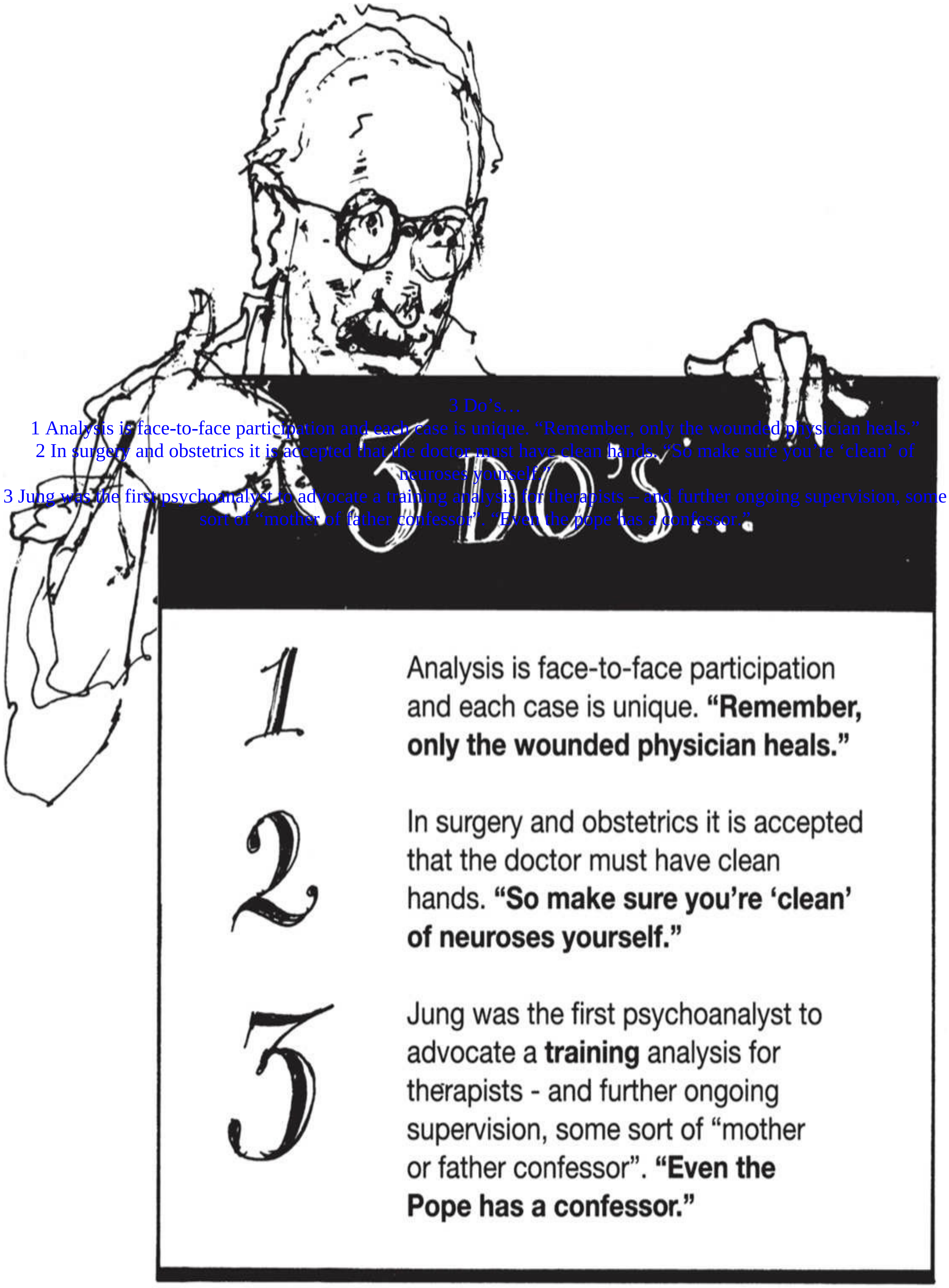
Bollingen, with its silence of the dead, became Jung’s spiritual retreat. With no electricity or running water, it put him in touch with nature and his “No. 2” the “age-old son of the mother”.



The original building was low and crouching, reflecting his own introversion, but after his wife’s death in 1955 when he was eighty, he felt confident enough to add a second storey. This represented an “extension of consciousness achieved in old age”, a feeling of being reborn in stone as he completed his own self-development and moved towards death.

Jung’s Practice of Analytical Psychology

Jung named his method **Analytical Psychology** to distinguish it from psychoanalysis. A large clientele gathered round him and many went on to train as analysts themselves. Jung warned his students against becoming dependent on any one method.



3 DO'S...

1 Analysis is face-to-face participation and each case is unique. **"Remember, only the wounded physician heals."**

2 In surgery and obstetrics it is accepted that the doctor must have clean hands. **"So make sure you're 'clean' of neuroses yourself."**

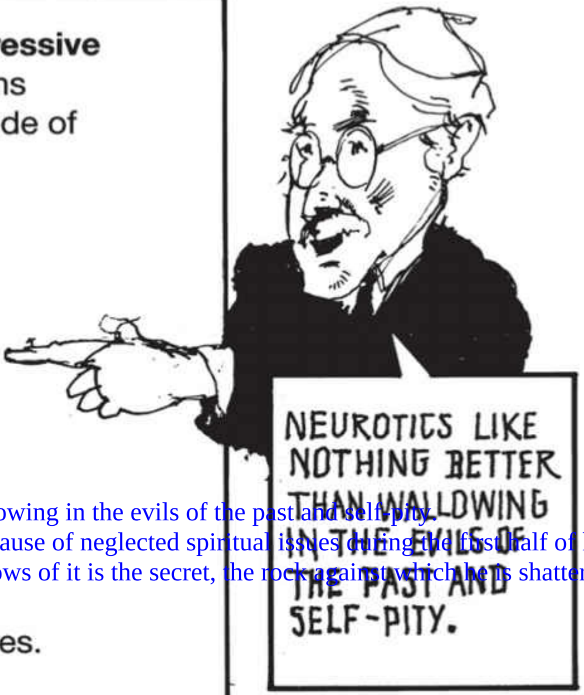
3 Jung was the first psychoanalyst to advocate a **training** analysis for therapists - and further ongoing supervision, some sort of "mother or father confessor". **"Even the Pope has a confessor."**

3 Do's…
1 Analysis is face-to-face participation and each case is unique. "Remember, only the wounded physician heals."
2 In surgery and obstetrics it is accepted that the doctor must have clean hands. "So make sure you're 'clean' of neuroses yourself."
3 Jung was the first psychoanalyst to advocate a training analysis for therapists – and further ongoing supervision, some sort of "mother of father confessor". "Even the pope has a confessor."

AND 3 DON'TS...

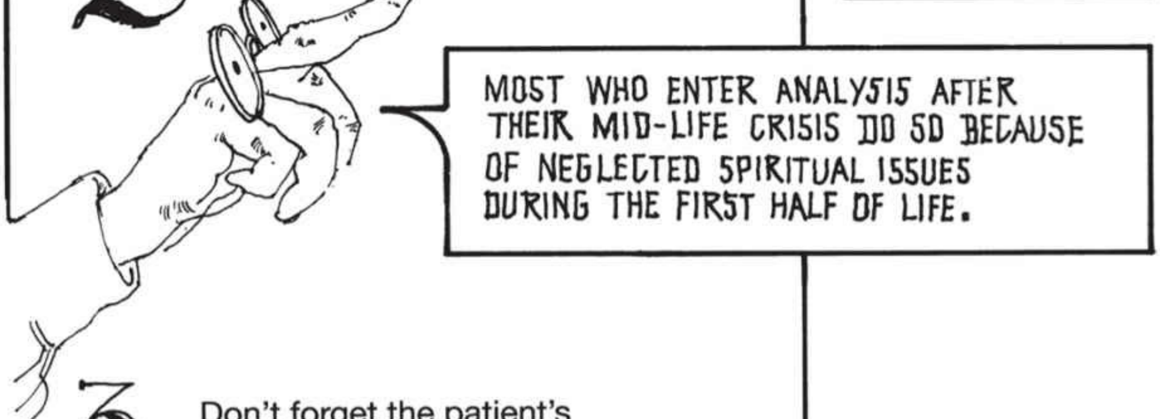
The purpose of therapy is **progressive** and not **regressive**, which means focusing on the conscious attitude of the patient's current position.

1 Don't go chasing after infantile memories.

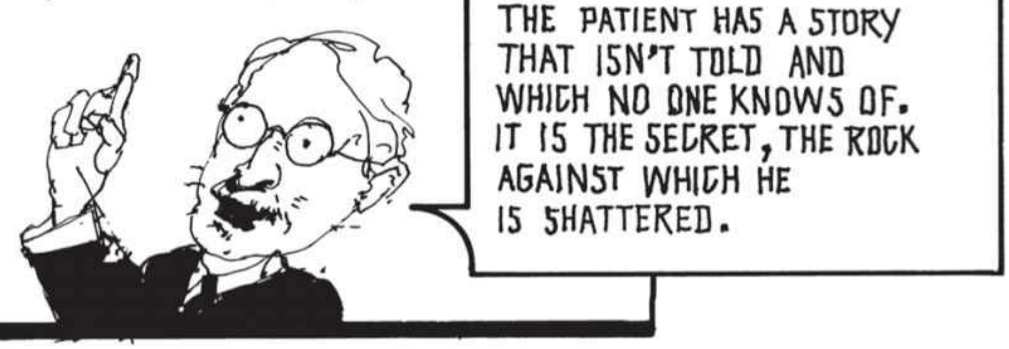

NEUROTICS LIKE NOTHING BETTER THAN WALLOWING IN THE EVILS OF THE PAST AND SELF-PITY.

Neurotics like nothing better than wallowing in the evils of the past and self-pity.
Most who enter analysis after their mid-life crisis do so because of neglected spiritual issues during the first half of life.
The patient has a story that isn't told and which no one knows of it is the secret, the rock against which he is shattered.

2 Don't forget spiritual issues.


MOST WHO ENTER ANALYSIS AFTER THEIR MID-LIFE CRISIS DO SO BECAUSE OF NEGLECTED SPIRITUAL ISSUES DURING THE FIRST HALF OF LIFE.

3 Don't forget the patient's personal **secret** story.


THE PATIENT HAS A STORY THAT ISN'T TOLD AND WHICH NO ONE KNOWS OF. IT IS THE SECRET, THE ROCK AGAINST WHICH HE IS SHATTERED.

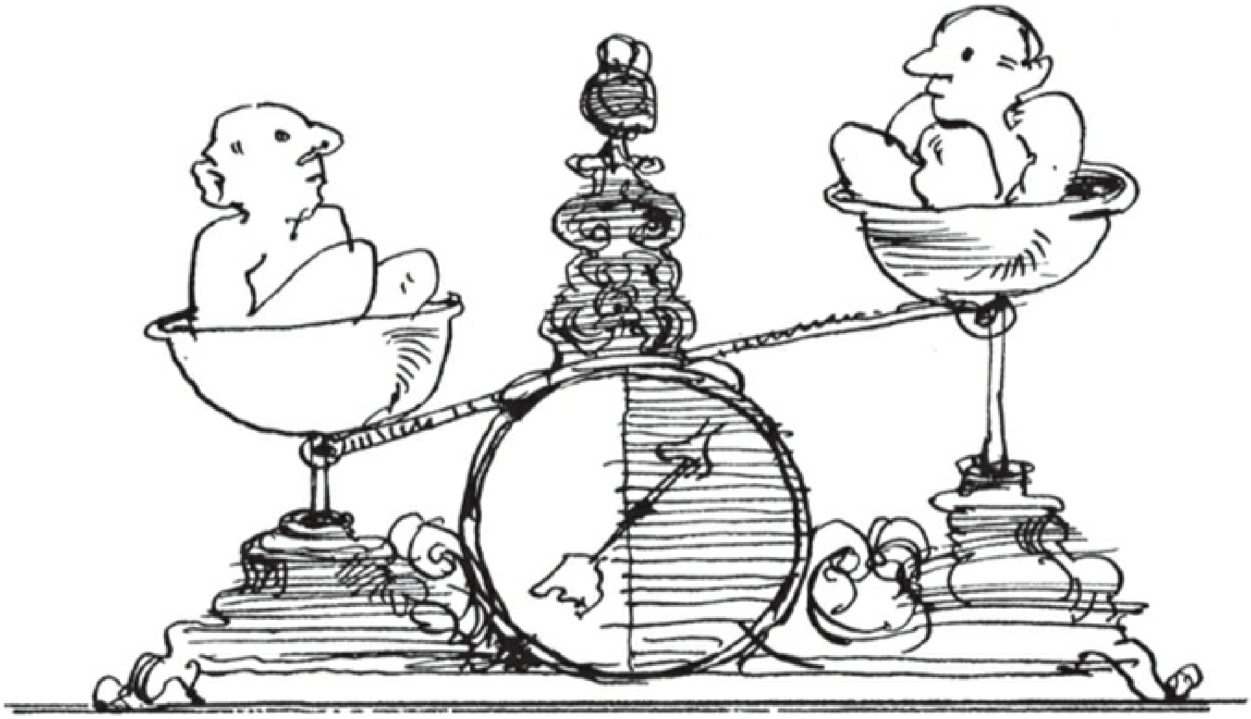
The Structure of the Psyche

Jung’s analytical psychology involves a “structure” and a dynamic of the psyche. By **psyche**, Jung means the whole of our being, conscious and unconscious. It is innately purposeful or **“teleological”**, seeking growth, wholeness and equilibrium. It is distinguishable from his concept of the **Self**, which stands for the goal towards which the psyche is oriented.

The psyche is divided into consciousness and the unconscious and the latter serves to **compensate** the conscious attitude. Whenever the conscious attitude is too one-sided, its unconscious opposite manifests itself **autonomously** (Greek: **auto=self, nomos=law**, a law unto itself) to rectify the imbalance. It does this internally through powerful dreams and images, or it can pathologize in disease.

Frequently an unconscious component can externalize and appear from without, and is known as **projection.** This involves an excessive emotional response to another person or situation, like falling in love or disliking someone intensely. Such powerful emotional responses may indicate that an unconscious content is seeking to burst through into consciousness, but it can only appear as externalized, or projected onto the other person. It is not the other person we love or hate, but part of ourselves projected onto him or her.

Locating the direction of psychic energy is a key part of the analyst’s task, and as an aid to such analysis Jung developed a series of **psychological types.**

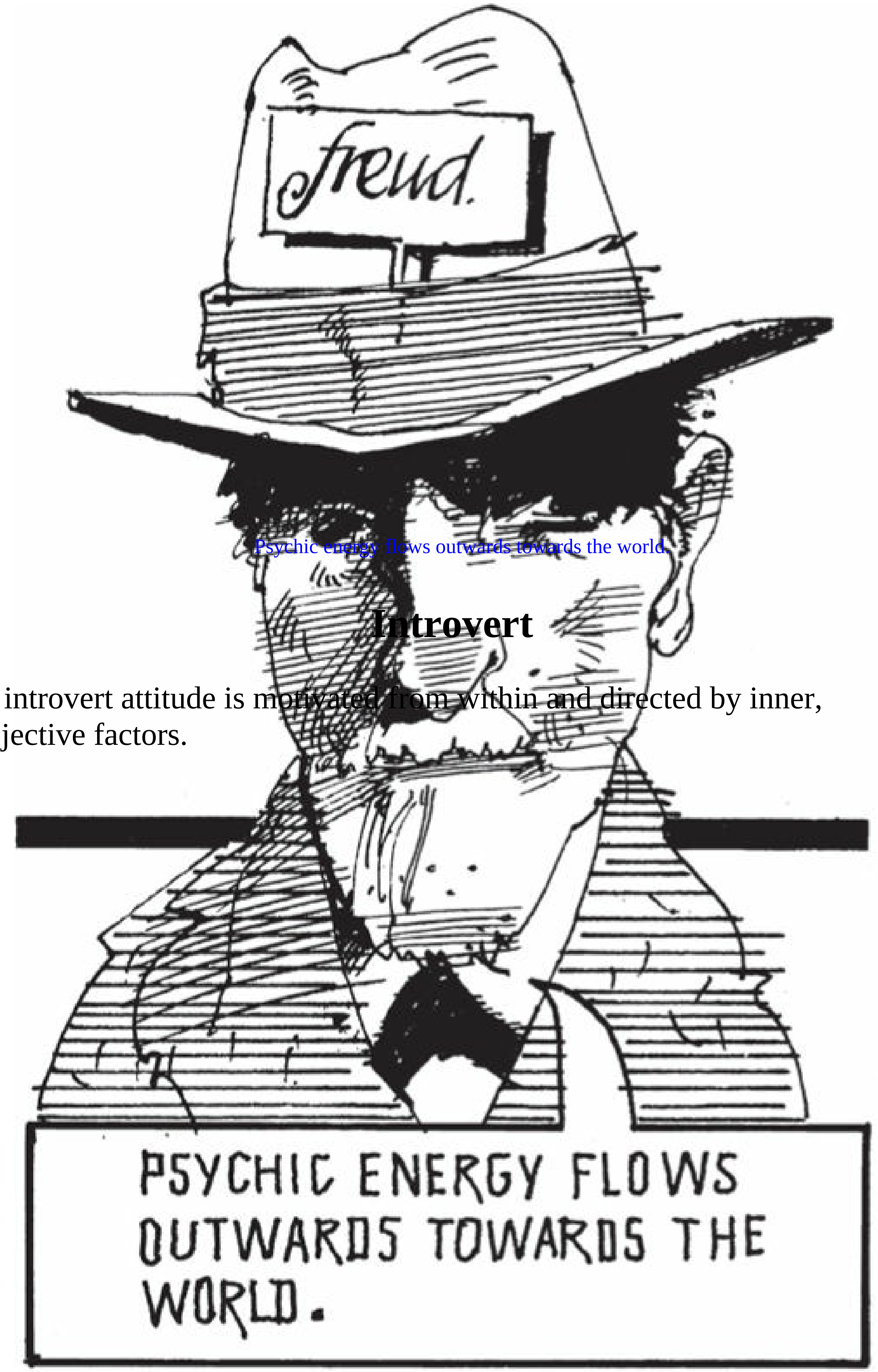


Psychological Types:
(1) Two Attitudes

Jung divided psychic energy into two basic attitudes – **extrovert** and **introvert** – which are present in everyone to varying degrees.

Extrovert

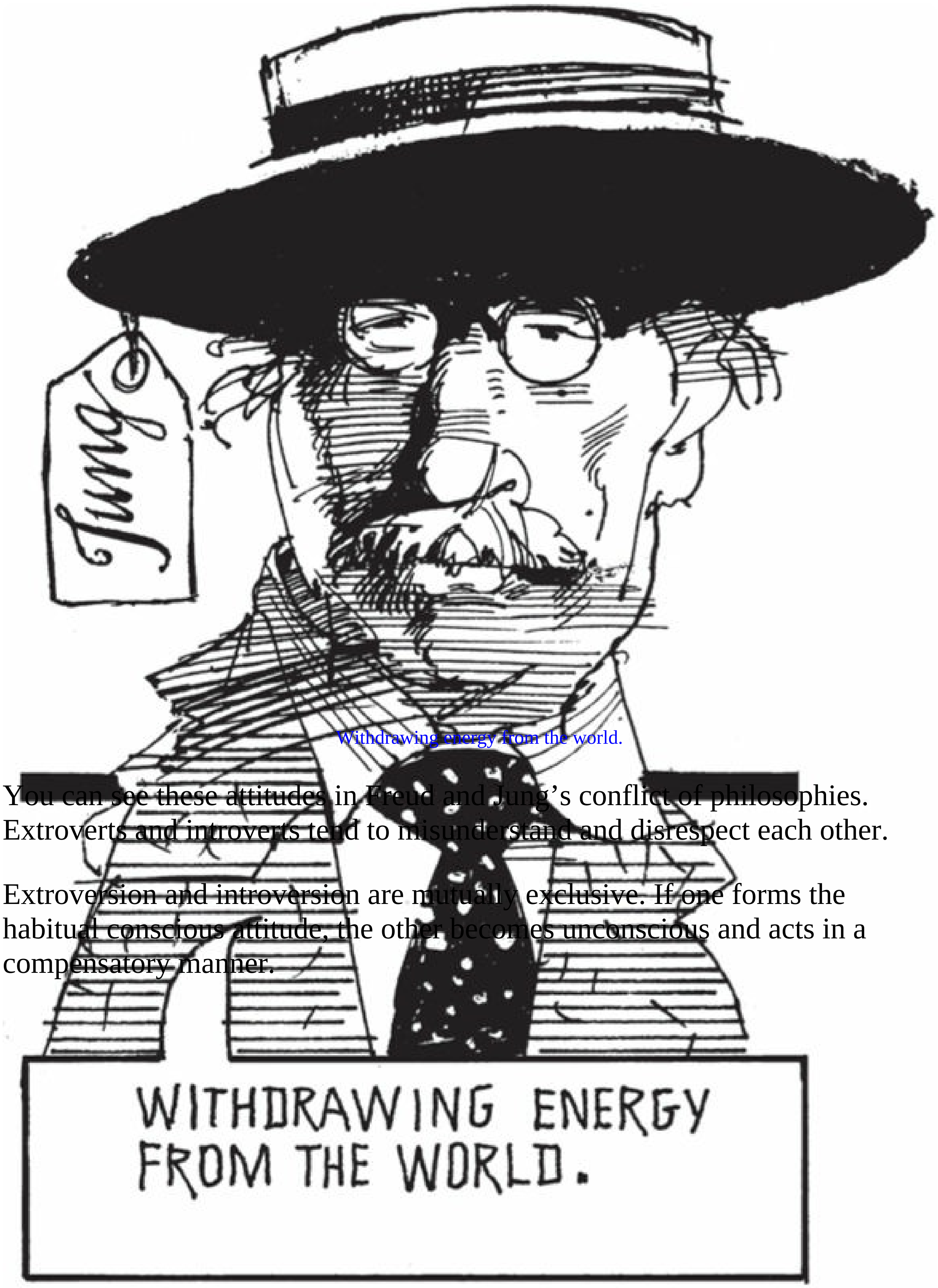
An extrovert attitude is motivated from the outside and is directed by external, objective factors and relationships.


freud.
PSYCHIC ENERGY FLOWS OUTWARDS TOWARDS THE WORLD.

Psychic energy flows outwards towards the world.

Introvert

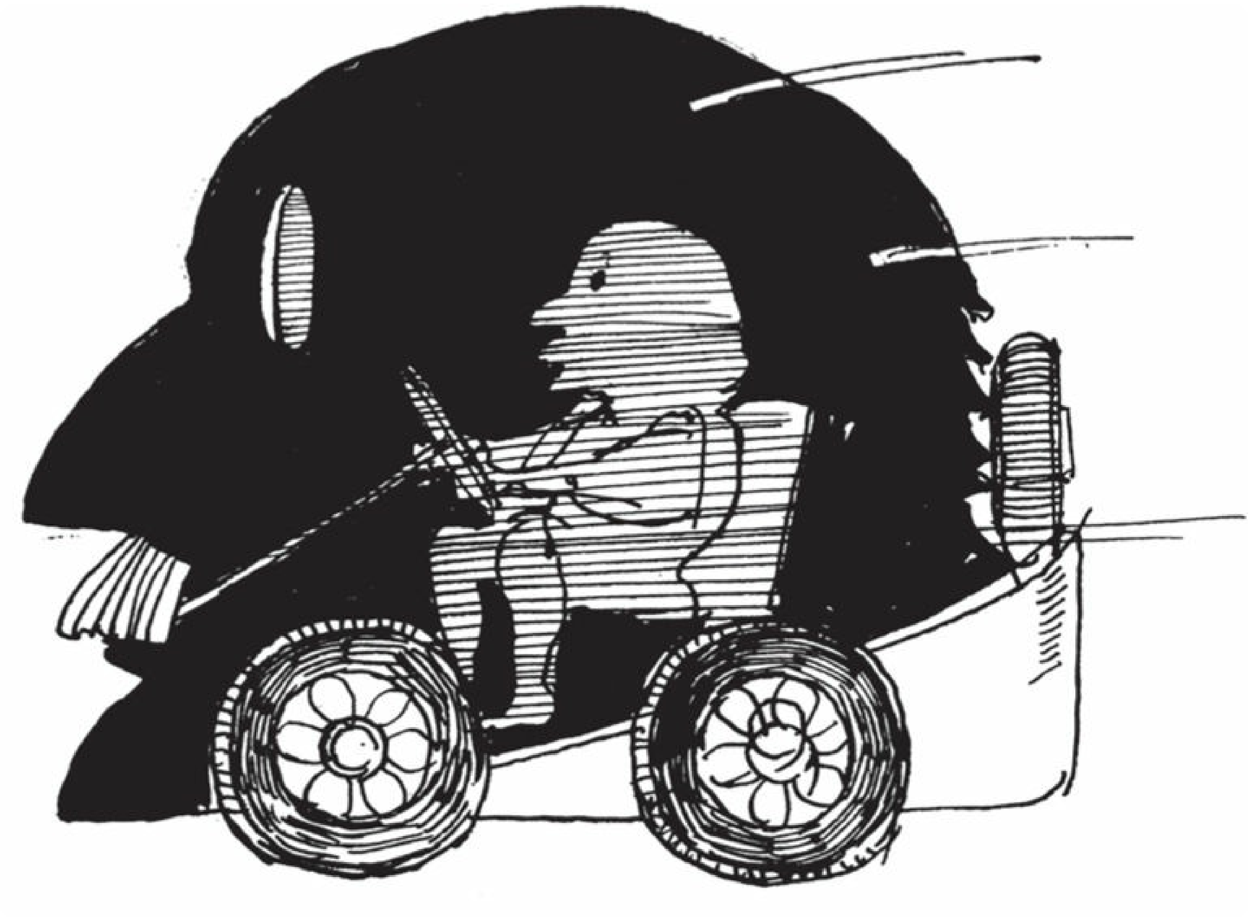
An introvert attitude is motivated from within and directed by inner, subjective factors.


Jung
WITHDRAWING ENERGY FROM THE WORLD.

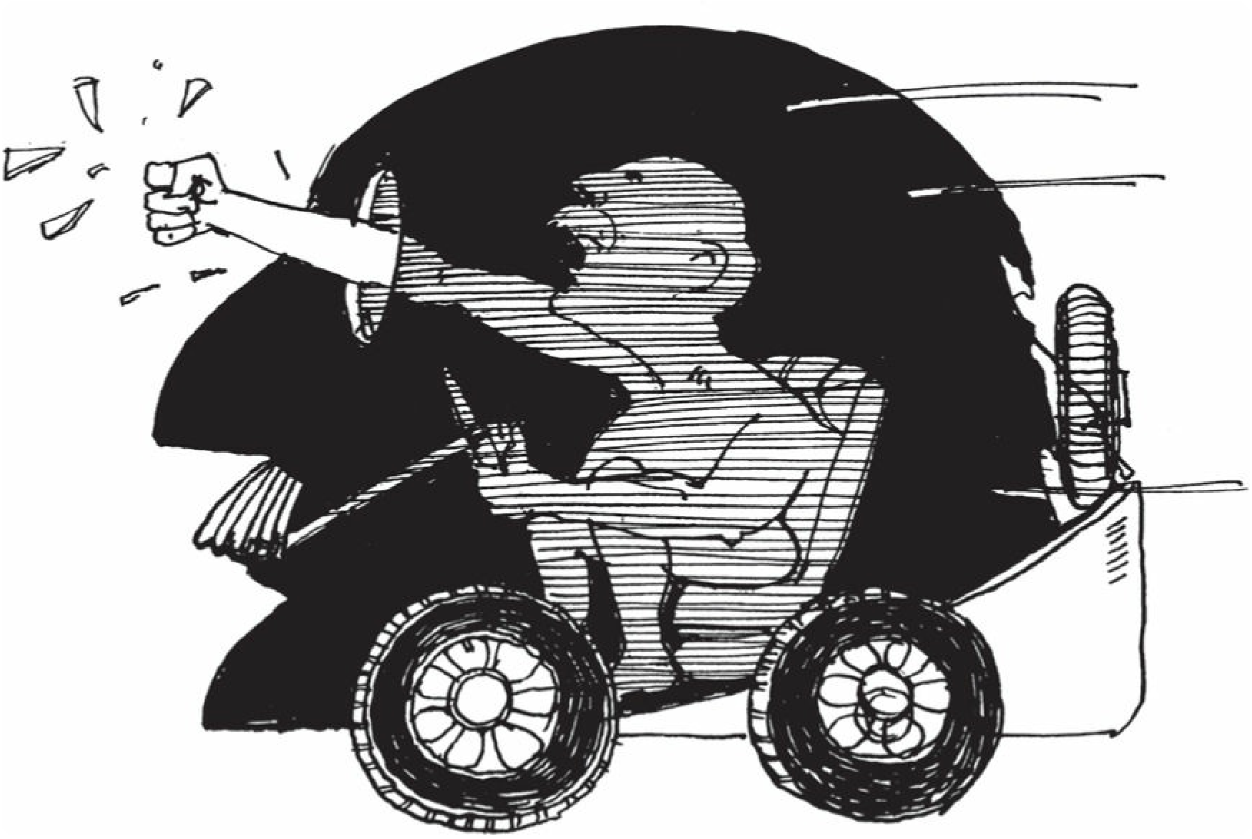
Withdrawing energy from the world.

You can see these attitudes in Freud and Jung’s conflict of philosophies. Extroverts and introverts tend to misunderstand and disrespect each other.

Extroversion and introversion are mutually exclusive. If one forms the habitual conscious attitude, the other becomes unconscious and acts in a compensatory manner.



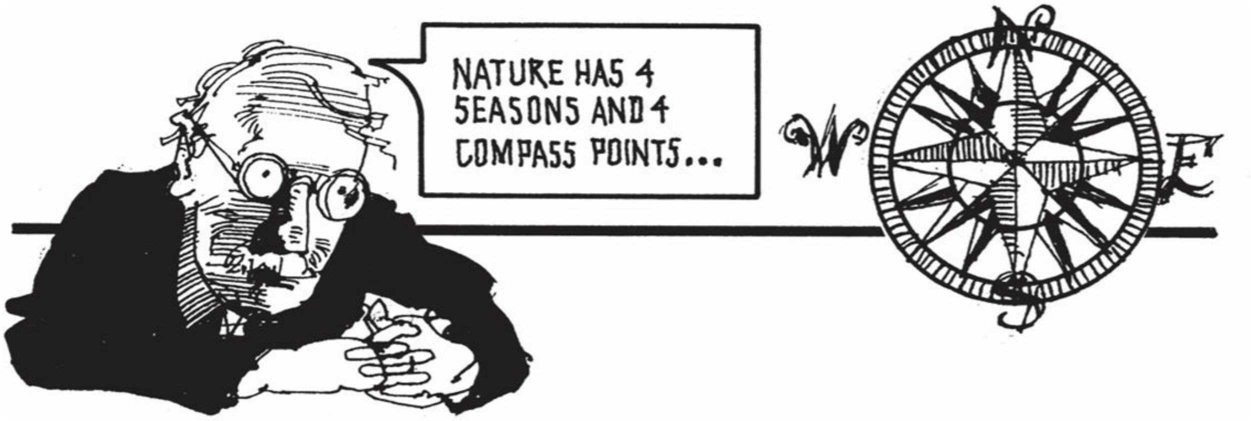
If the conscious attitude becomes too fixed, its unconscious attitude will break through as “the return of the repressed”.



Jung's classification has become so influential that the terms "extrovert" and "introvert" are now part of everyday speech. We commonly use them to describe recognizable forms of social behaviour.

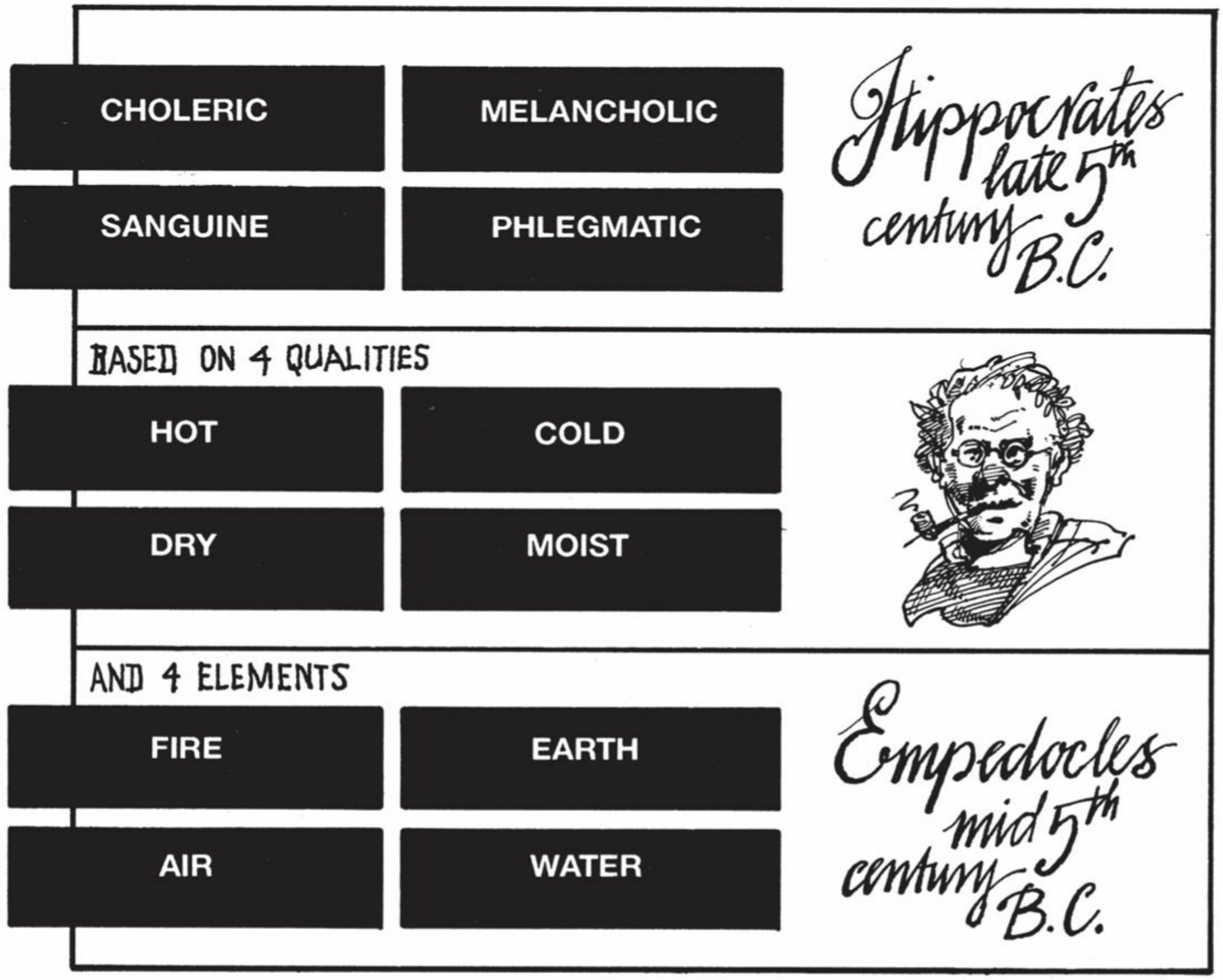
(2) Four Functions

Besides these two attitudes, Jung introduced four functional types – a four-part structure or **quaternity** which resembles the mandala.


NATURE HAS 4 SEASONS AND 4 COMPASS POINTS...
N
W
E
S

Nature has 4 seasons and 4 compass points…

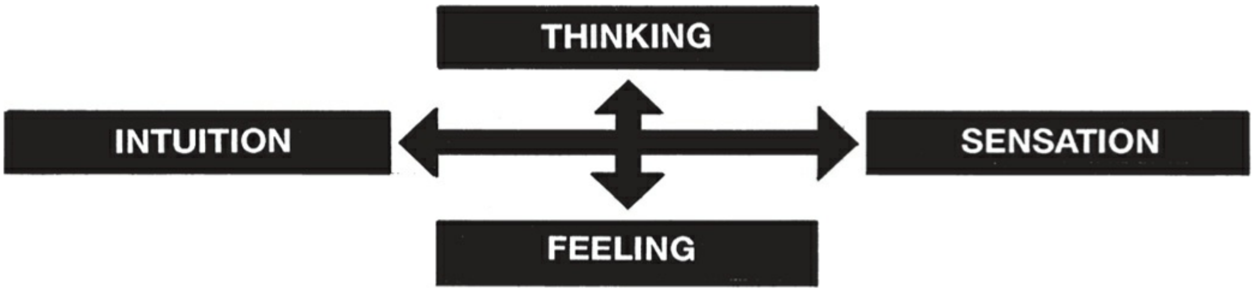
And ancient Greek medicine identified 4 types of human temperaments or “humours”.


CHOLERIC
MELANCHOLIC
SANGUINE
PHLEGMATIC
Hippocrates late 5th century B.C.
BASED ON 4 QUALITIES
HOT
COLD
DRY
MOIST
AND 4 ELEMENTS
FIRE
EARTH
AIR
WATER
Empedocles mid 5th century B.C.

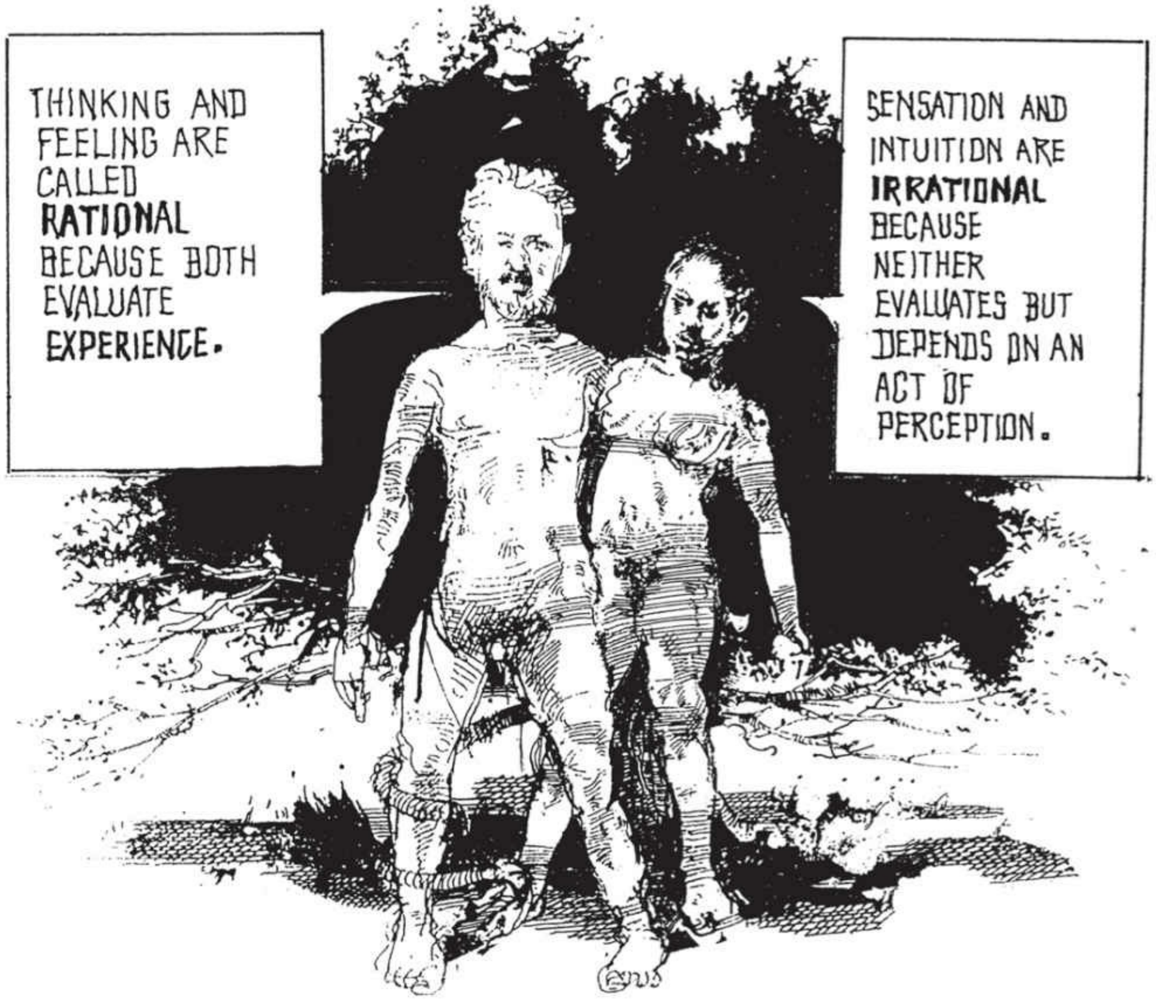
Based on 4 qualities
And 4 elements

Jung recognized that “quaternities” could be used to describe the character of the psyche.

Jung posits **four functions** of the psyche, grouped into two pairs of opposites.

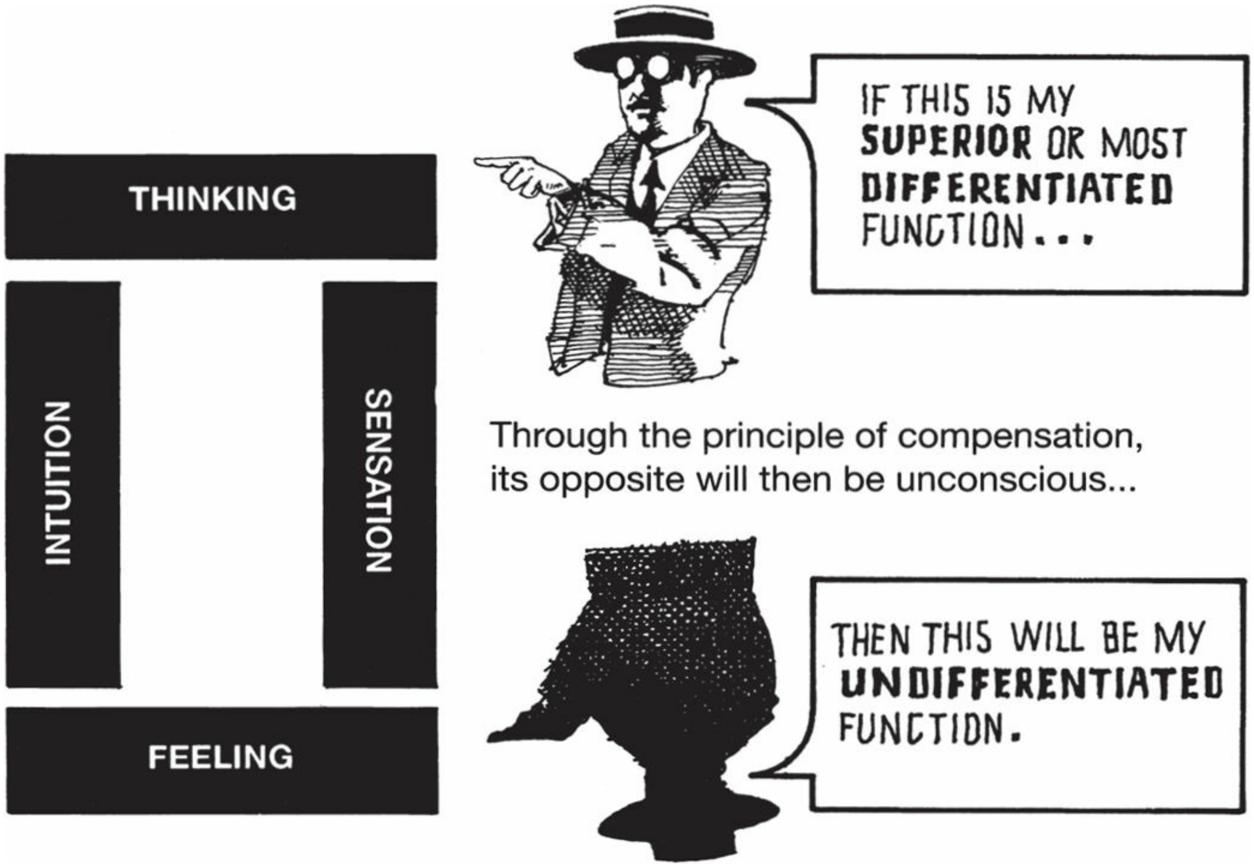

THINKING
INTUITION
SENSATION
FEELING

SENSATION	Tells you something exists
THINKING	Tells you what it is
FEELING	Tells you whether it's good or not
INTUITION	Tells you where it's come from or is going


THINKING AND FEELING ARE CALLED RATIONAL BECAUSE BOTH EVALUATE EXPERIENCE.
SENSATION AND INTUITION ARE IRRATIONAL BECAUSE NEITHER EVALUATES BUT DEPENDS ON AN ACT OF PERCEPTION.

Thinking and feeling are called rational because both evaluate experience.
Sensation and intuition are irrational because neither evaluates but depends on an act of perception.

An individual's innate conscious orientation will be towards one of these four.


THINKING
INTUITION
SENSATION
FEELING
IF THIS IS MY SUPERIOR OR MOST DIFFERENTIATED FUNCTION...
Through the principle of compensation, its opposite will then be unconscious...
THEN THIS WILL BE MY UNDIFFERENTIATED FUNCTION.

If this is my superior or most differentiated function…
Then this will be my undifferentiated function.

Through the principle of compensation, its opposite will then be unconscious…

The leftover other two, as partially conscious or **auxiliary** functions, may serve the superior function.

The Return of the Repressed

The over-developed thinking type may be subject to unbalanced moods and upsets.

A feeling-type boy could be forced to develop thinking characteristics by a thinking-type father, creating crisis and unhappiness in later life.

Repressed feeling returns as hysteria. Repressed sensation manifests in phobias, compulsions and obsessions.

Mental and physical health therefore depend on

A the development of the neglected function –

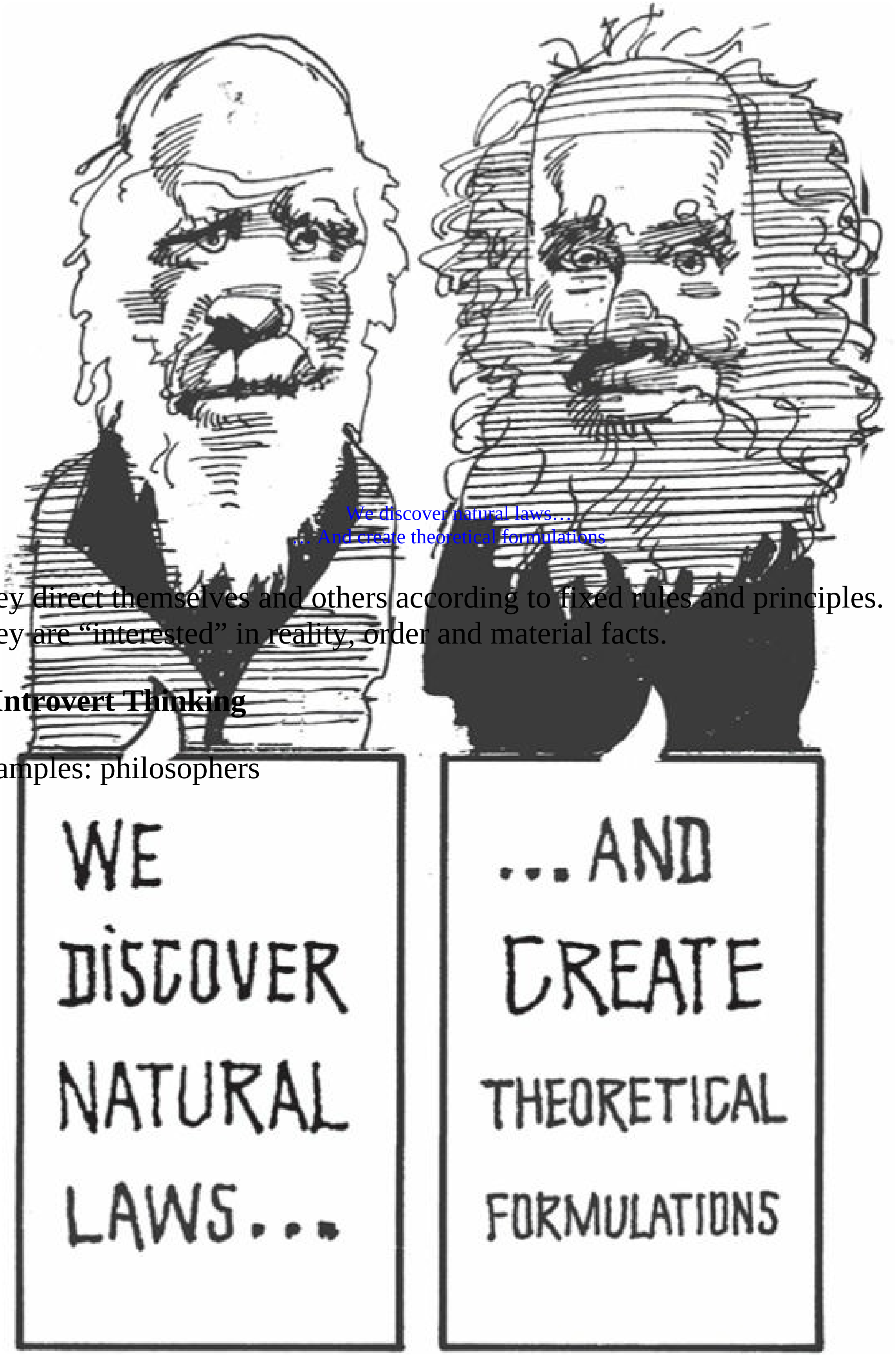
B awareness of the 4 types at work in oneself to achieve a rounded personality.

Eight Psychological Types

Jung combined the **two attitudes** with the **four functions** and created **eight psychological types**. Locating the person's type enables the analyst to make better sense of an individual's world-view and value system. The types describe personality and frequently determine the choice of vocation or marriage partner.

1. Extrovert Thinking

Examples: scientists, economists

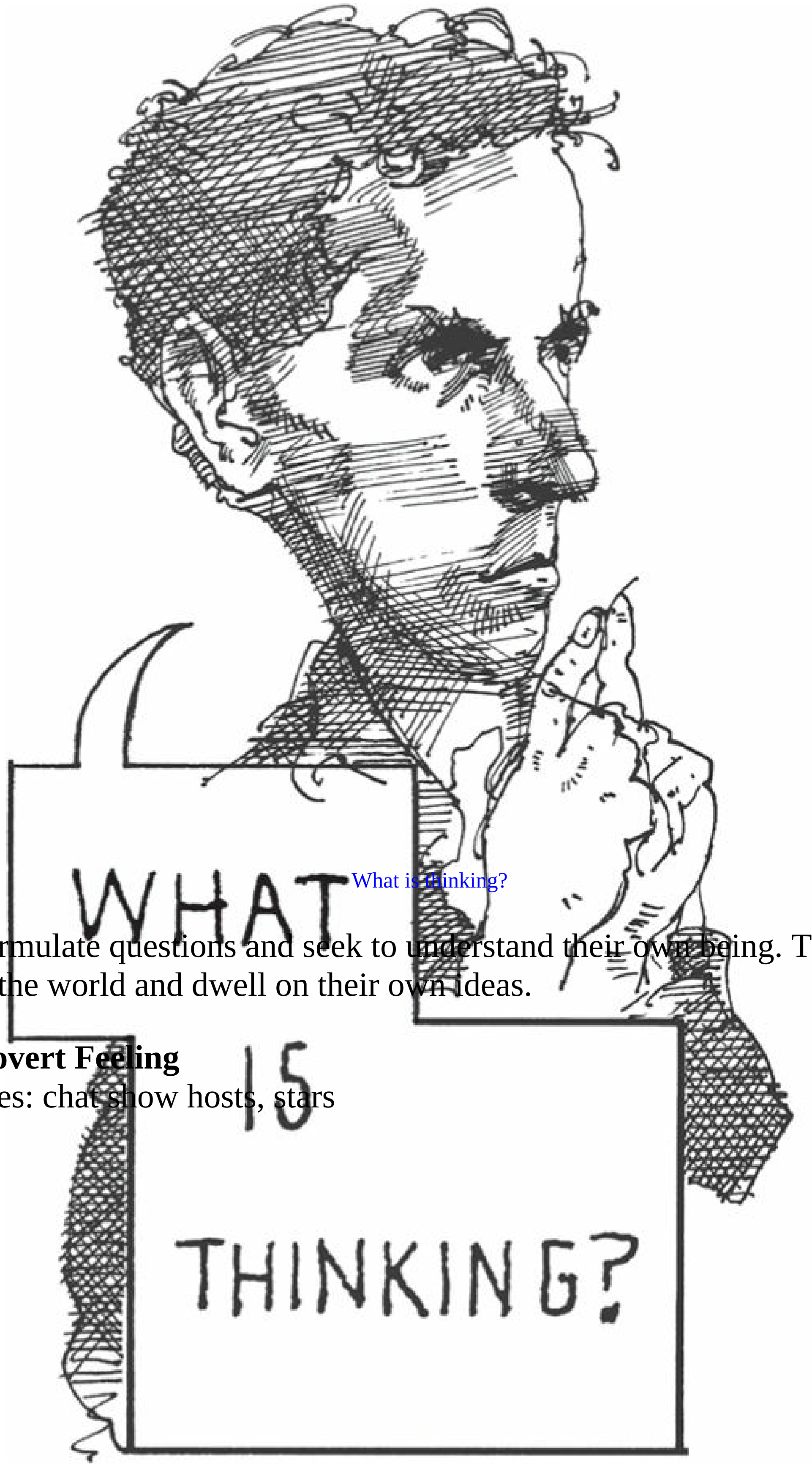

WE DISCOVER NATURAL LAWS...
...AND CREATE THEORETICAL FORMULATIONS

We discover natural laws…
… And create theoretical formulations

They direct themselves and others according to fixed rules and principles. They are “interested” in reality, order and material facts.

2. Introvert Thinking

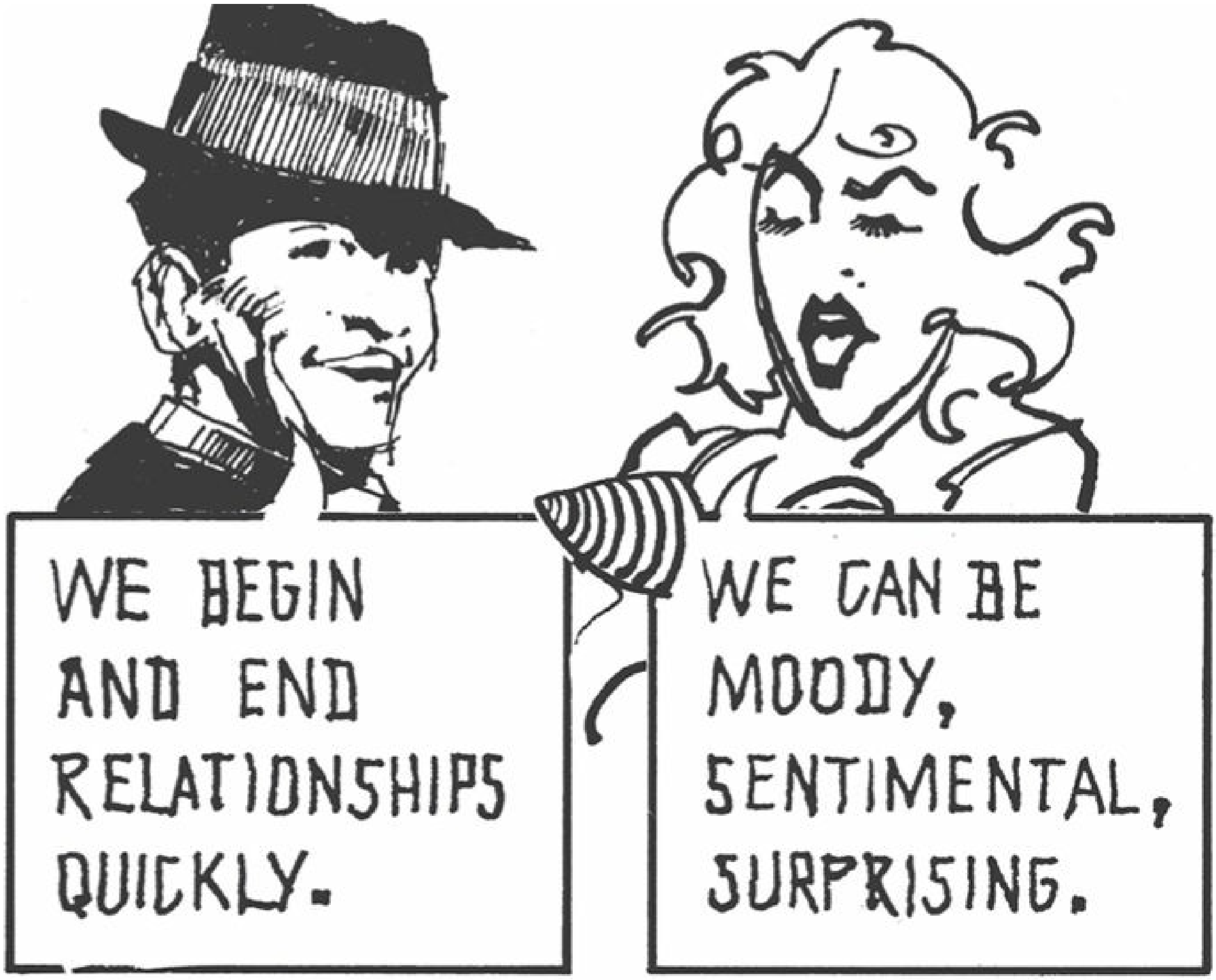
Examples: philosophers



What is thinking?

They formulate questions and seek to understand their own being. They neglect the world and dwell on their own ideas.

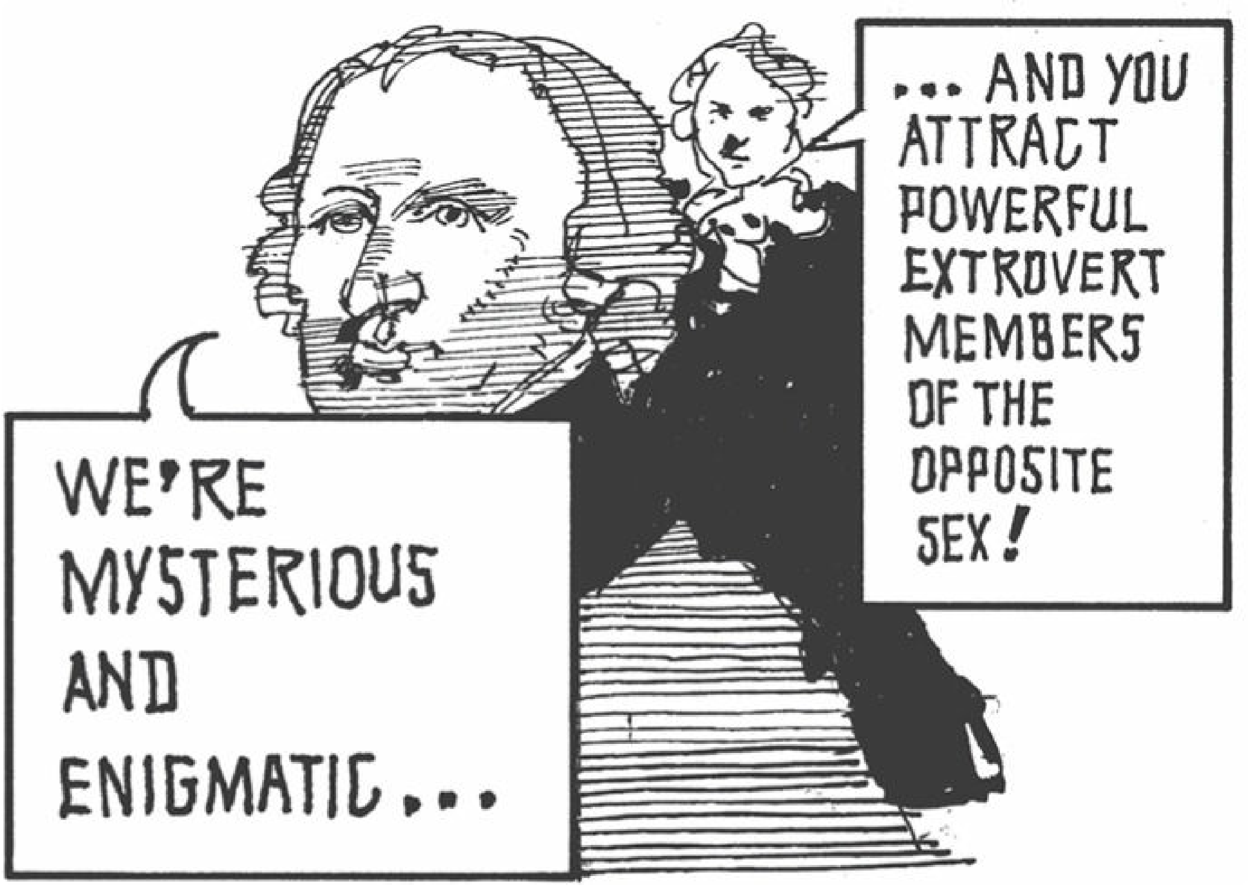
3. Extrovert Feeling
Examples: chat show hosts, stars


WE BEGIN AND END RELATIONSHIPS QUICKLY.
WE CAN BE MOODY, SENTIMENTAL, SURPRISING.

We begin and end relationships quickly.
We can be moody, sentimental, surprising.

Conventional and well-adjusted to their time and milieu, they are concerned with personal and social success. They are changeable and into fashions.

4. Introvert Feeling
Examples: monks, nuns, musicians


WE'RE MYSTERIOUS AND ENIGMATIC...
... AND YOU ATTRACT POWERFUL EXTROVERT MEMBERS OF THE OPPOSITE SEX!

We're mysterious and enigmatic…
… And you attract powerful extrovert members of the opposite sex!

They are inaccessible, but appear harmonious and self-sufficient. They can be involved in poetry and music. "Still waters run deep" is the impression they give.

5. Extrovert Sensation

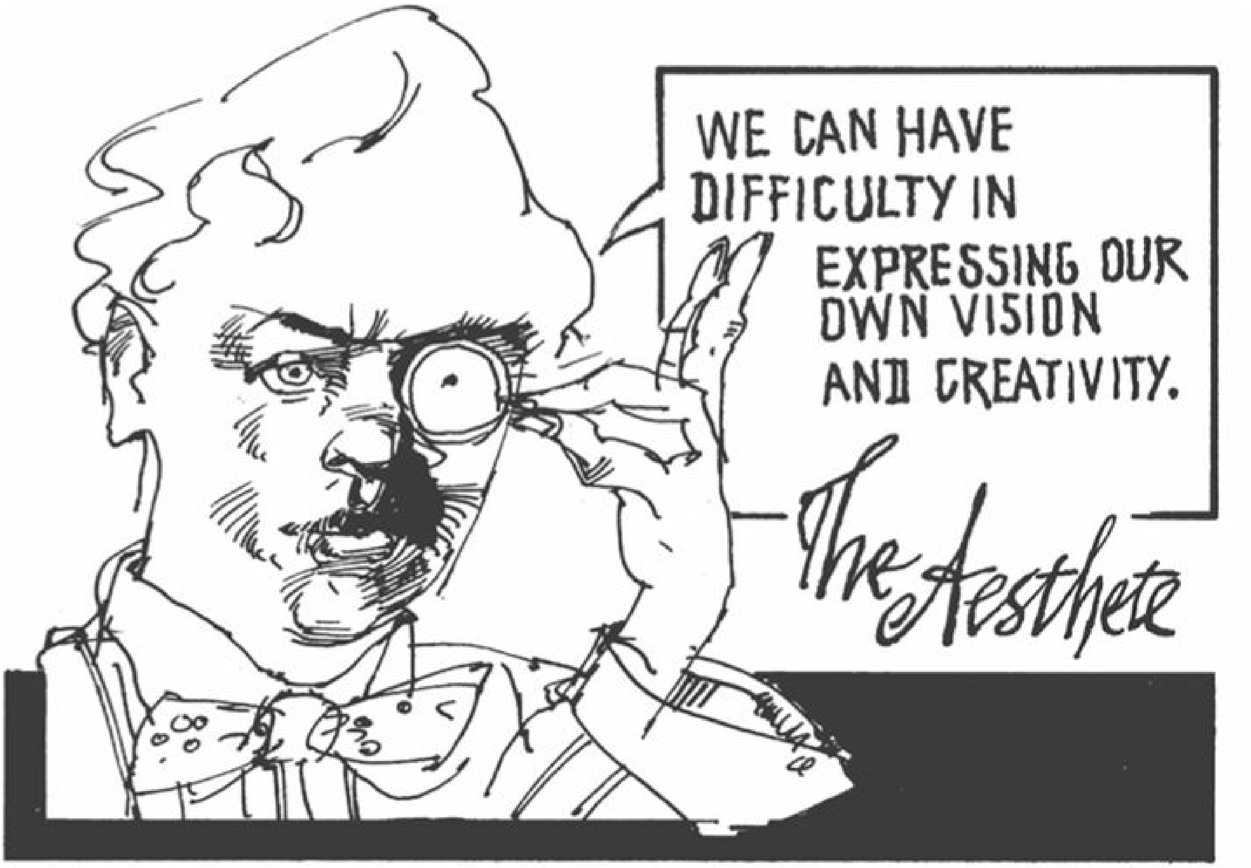
Examples: builders, speculators

WE SEEK PLEASURE
THROUGH
THE 5 SENSES!

We Seek pleasure through the 5 senses!

They focus on external facts, are practical, hard-headed and accept the world as it is. Affable enjoyers of life, but their sensuality can breed addictions, perversions and compulsions.

6. Introvert Sensation
Examples: connoisseurs, aesthetes

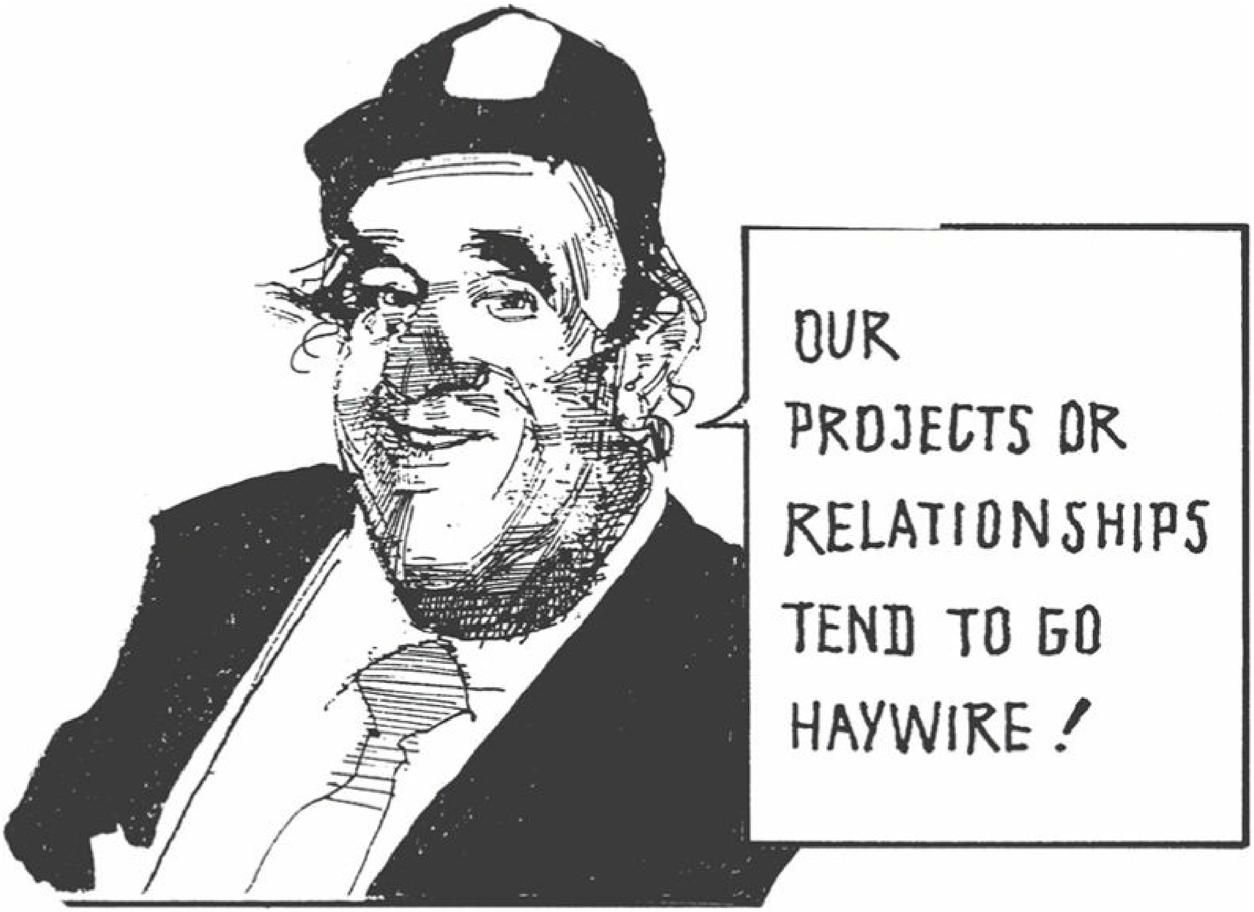

WE CAN HAVE DIFFICULTY IN EXPRESSING OUR OWN VISION AND CREATIVITY.
The Aesthete

We can have difficulty in expressing our own vision and creativity.

They feed on sense impressions and immerse themselves in their own inner sensations.
They are aesthetic, often unassuming and bemused.

7. Extrovert Intuition

Examples: PR people, adventurers

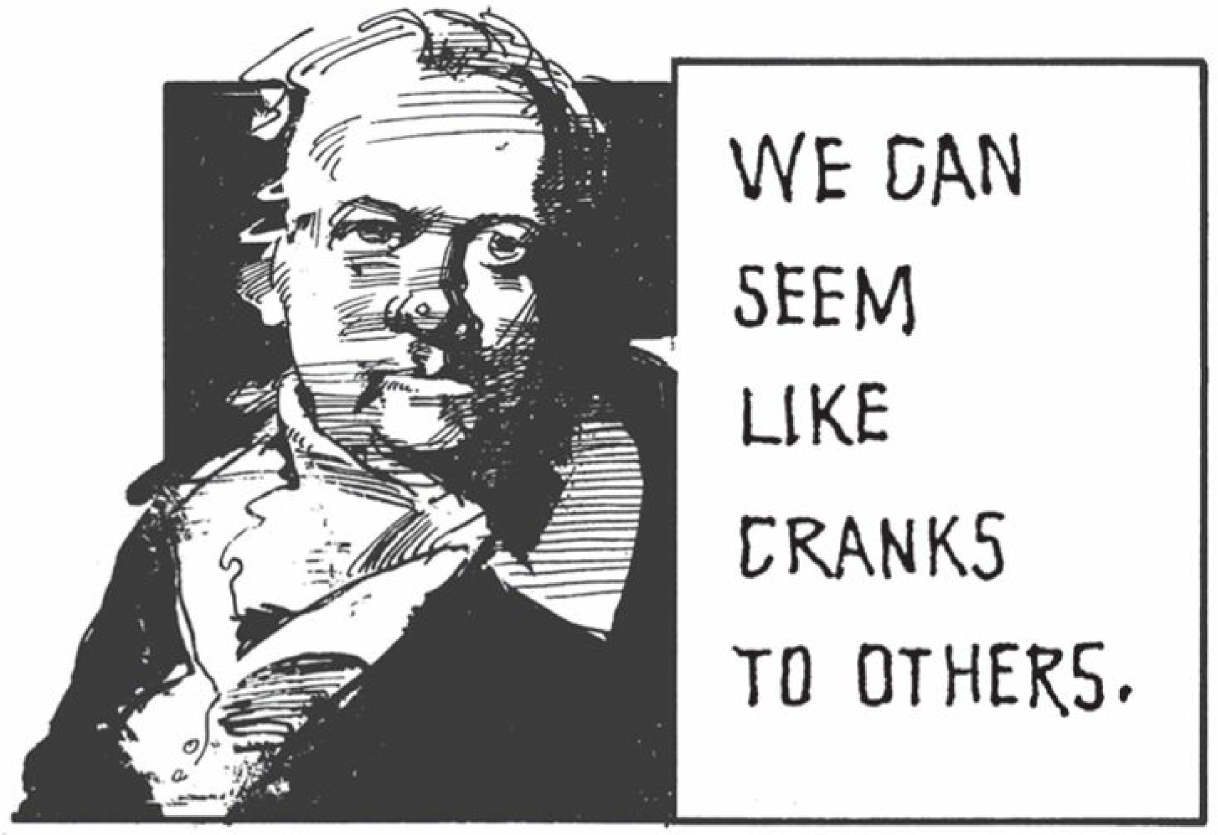

OUR PROJECTS OR RELATIONSHIPS TEND TO GO HAYWIRE!

Our projects or relationships tend to go haywire!

Unconscious insight keeps them on the scent of future novelty. Trouble-shooters, often charismatic leaders, but their ruthless adventuring makes them unfit for long term stability.

8. Introvert Intuition

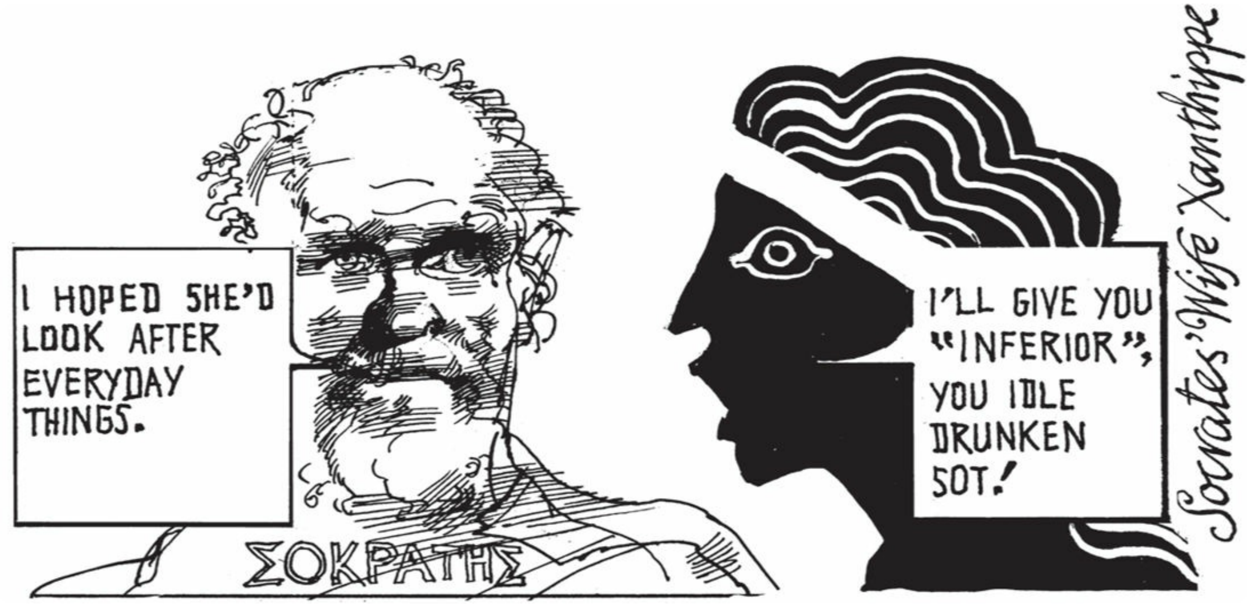
Examples: mystics, poets



We can seem like cranks to others.

They follow an inner vision, day-dreamers, often gifted in clairvoyance, seeing themselves as misunderstood geniuses struggling with a unique, esoteric experience.

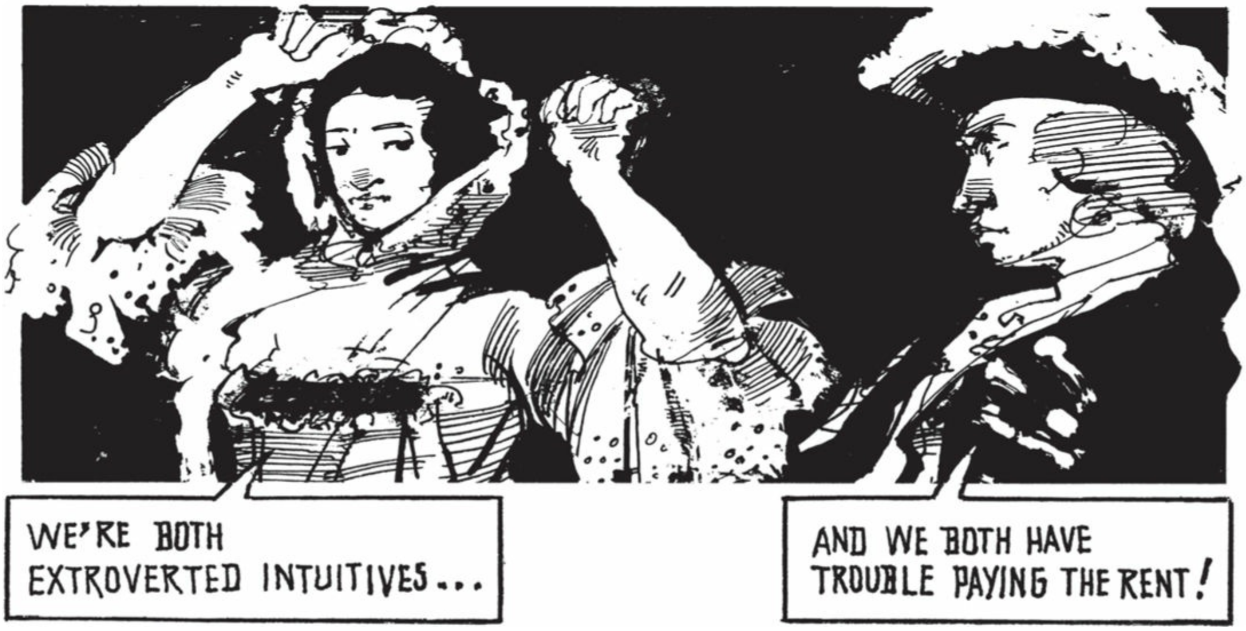
Different types frequently intermarry, each unconsciously relying on the other to take care of his or her inferior function.


I HOPED SHE'D LOOK AFTER EVERYDAY THINGS.
ΣΟΚΡΑΤΗΣ
I'LL GIVE YOU "INFERIOR", YOU IDLE DRUNKEN SOT!
Socrates' Wife Xanthippe

I hoped she'd look after everyday things.
I'll give you "inferior", you idle drunken sot!

Contrasting types may put each other down and complementary unions are not the solution to individual psychic wholeness.

Same-type marriages can double up on the superior function and increase the disruptive power of the inferior function.


WE'RE BOTH EXTROVERTED INTUITIVES...
AND WE BOTH HAVE TROUBLE PAYING THE RENT!

We're both extroverted intuitives…
And we both have trouble paying the rent!

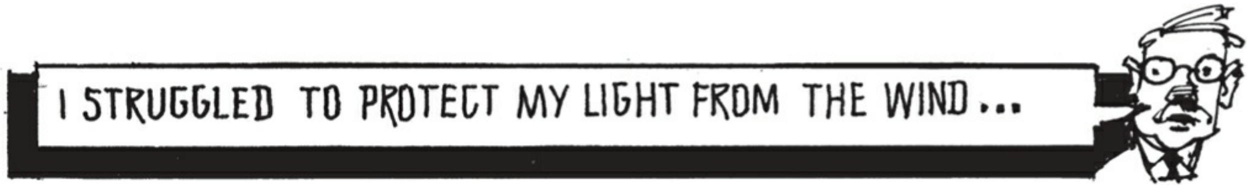
Jung was aware that typologies do not express the unique complexities of any one person. People are a mixture of types which needs lengthy observation and analysis. An individual can also change types at different stages of life. But types are useful in describing how the individual will respond to **archetypal figures.**

Four Archetypal Figures

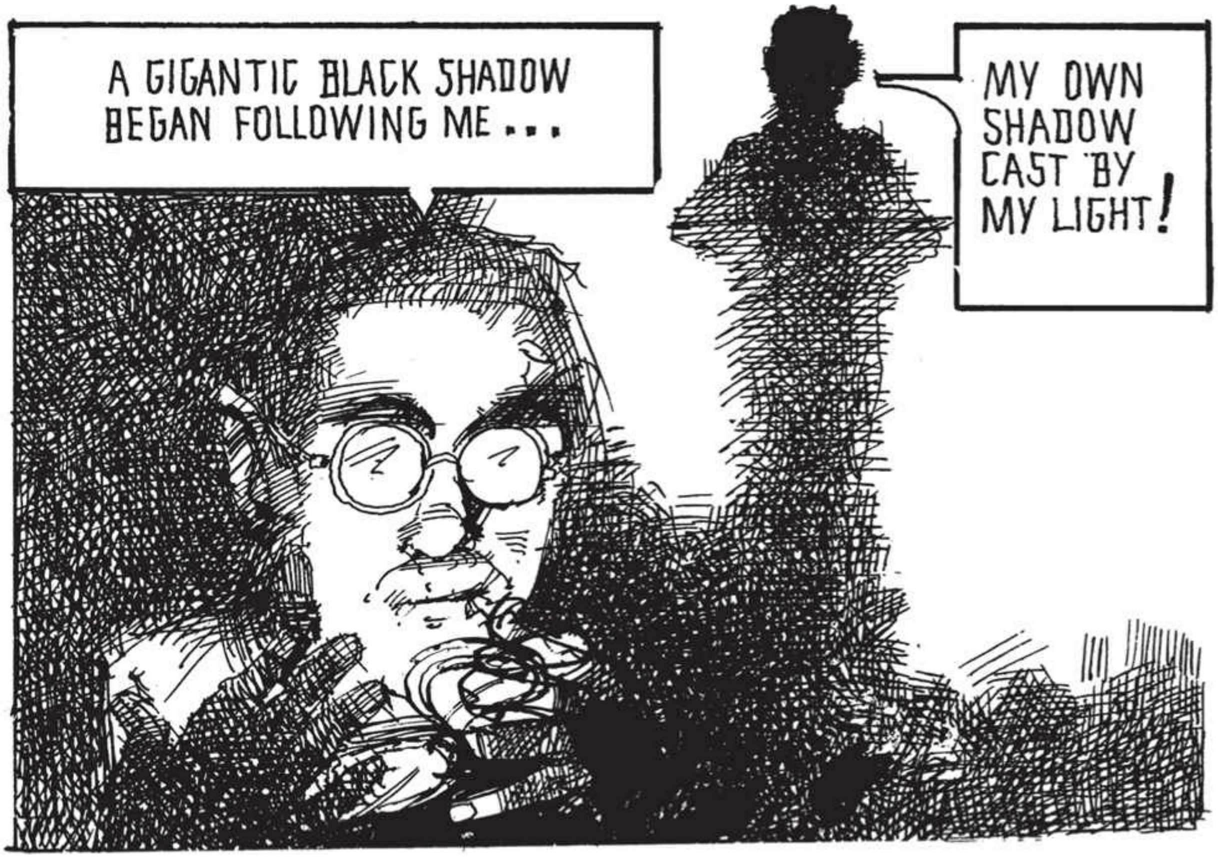
The psychological types are part of a broader dynamics of psychic energy which involves **4 Archetypal Figures.** These figures work together in **pairs**, one of which is conscious and compensated by its unconscious counterpart.

Pair 1: Ego and Shadow

Jung remembered a dream from his student days. On a dark night of fog and high wind…

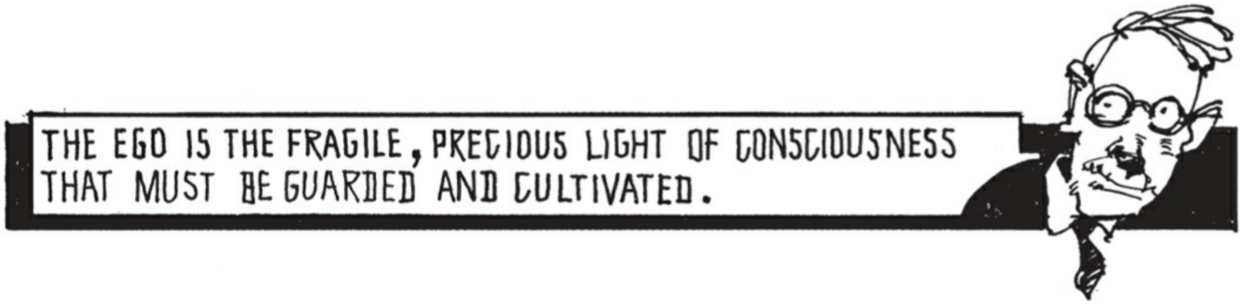

I STRUGGLED TO PROTECT MY LIGHT FROM THE WIND...

I struggled to protect my light from the wind…


A GIGANTIC BLACK SHADOW BEGAN FOLLOWING ME...
MY OWN SHADOW CAST BY MY LIGHT!

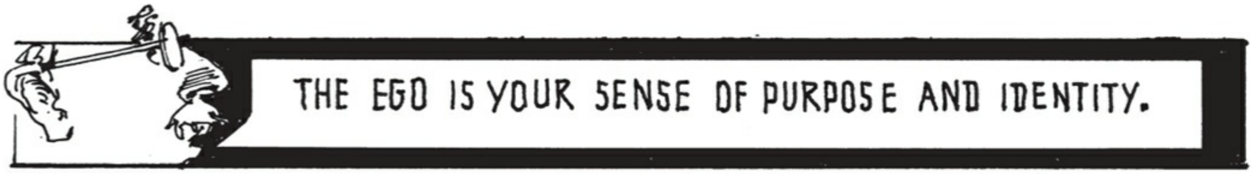
A gigantic black shadow began following me…
My own shadow cast by my light!

The light and shadow were Jung’s own Number 1 and Number 2 personalities, which he later identified as the related archetypal figures, the **Ego** and the **Shadow.**


THE EGO IS THE FRAGILE, PRECIOUS LIGHT OF CONSCIOUSNESS THAT MUST BE GUARDED AND CULTIVATED.

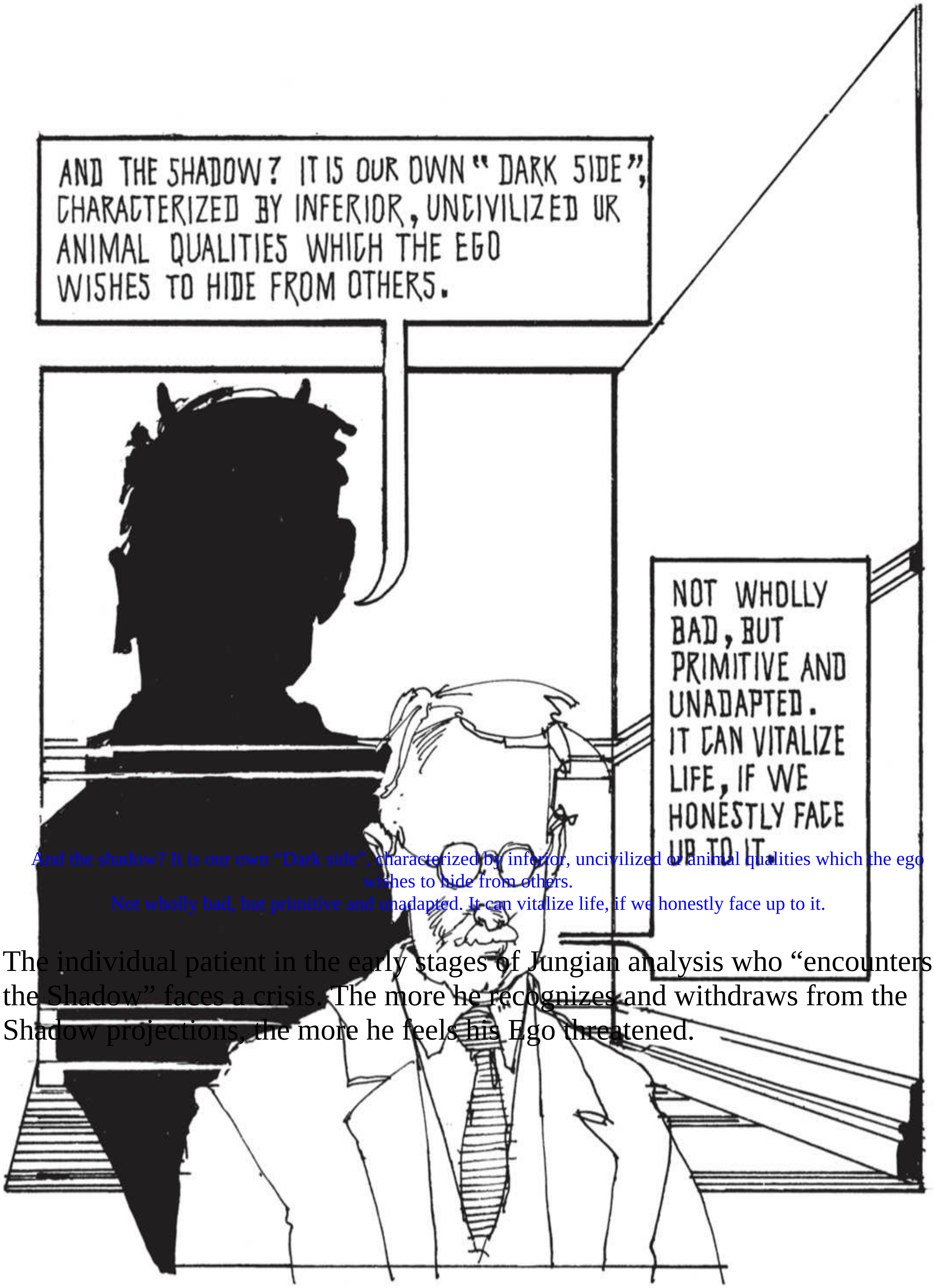
The Ego is the Fragile, precious light of consciousness that must be guarded and cultivated.

One of the first steps in analysis is to make the patient aware of the “Ego-Shadow” relationship. The shadow is always of the **same** sex.


THE EGO IS YOUR SENSE OF PURPOSE AND IDENTITY.

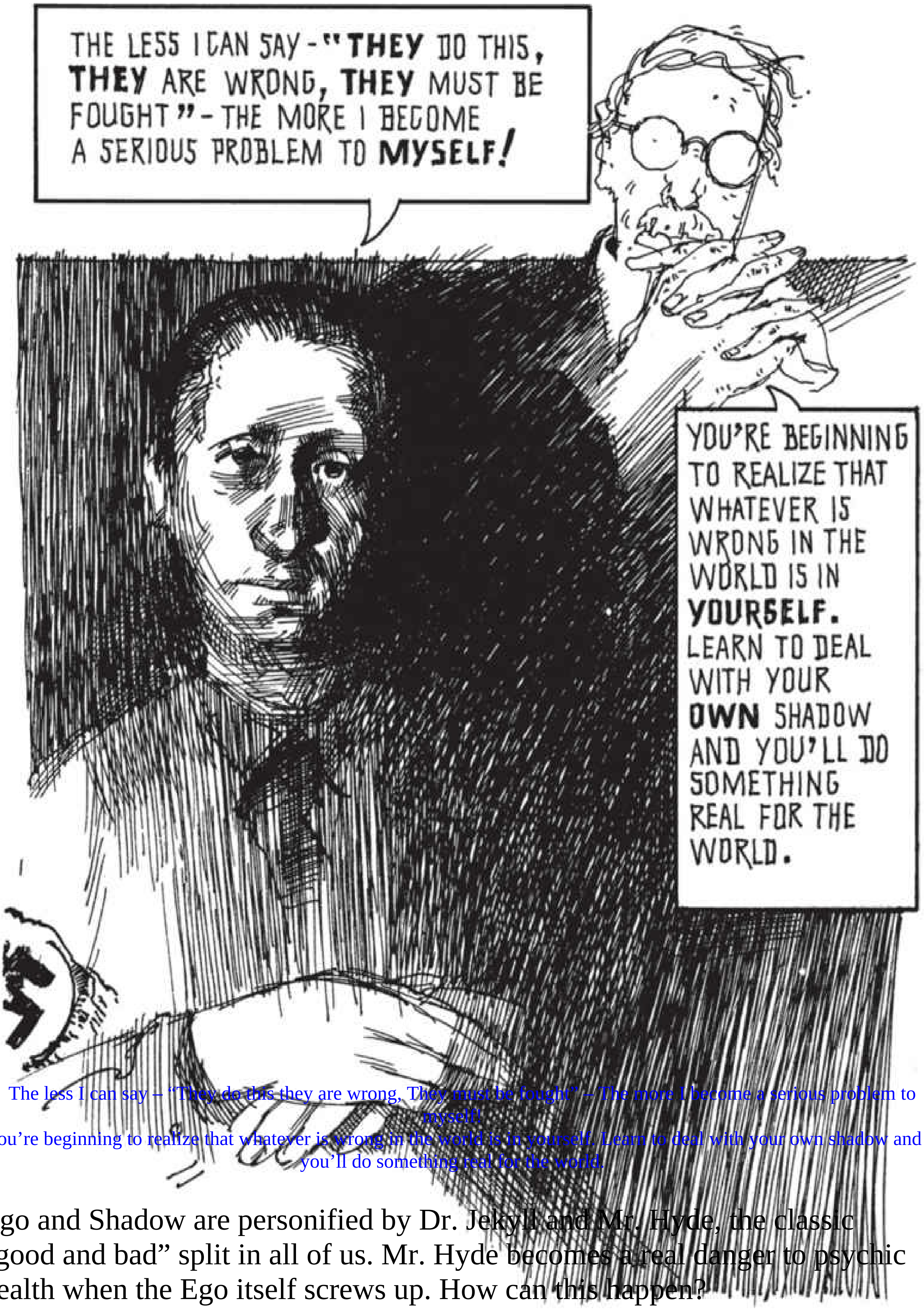
The ego is your sense of purpose and identity.

A healthy Ego organizes and **balances** the conscious and unconscious elements of the psyche. A weakened Ego leaves an individual “in the dark”, in danger of being swamped by chaotic unconscious images.


AND THE SHADOW? IT IS OUR OWN "DARK SIDE", CHARACTERIZED BY INFERIOR, UNCIVILIZED OR ANIMAL QUALITIES WHICH THE EGO WISHES TO HIDE FROM OTHERS.
NOT WHOLLY BAD, BUT PRIMITIVE AND UNADAPTED. IT CAN VITALIZE LIFE, IF WE HONESTLY FACE UP TO IT.

And the shadow? It is our own “Dark side”, characterized by inferior, uncivilized or animal qualities which the ego wishes to hide from others.
Not wholly bad, but primitive and unadapted. It can vitalize life, if we honestly face up to it.

The individual patient in the early stages of Jungian analysis who “encounters the Shadow” faces a crisis. The more he recognizes and withdraws from the Shadow projections, the more he feels his Ego threatened.

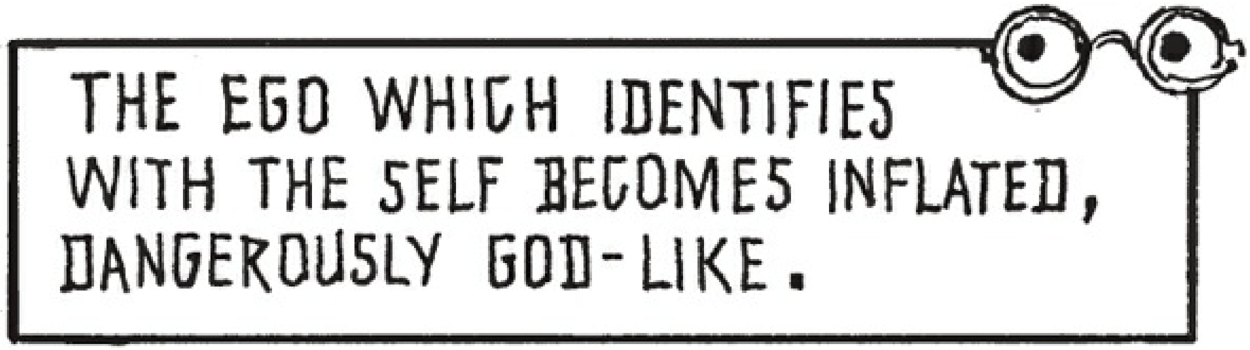

THE LESS I CAN SAY - "THEY DO THIS, THEY ARE WRONG, THEY MUST BE FOUGHT" - THE MORE I BECOME A SERIOUS PROBLEM TO MYSELF!
YOU'RE BEGINNING TO REALIZE THAT WHATEVER IS WRONG IN THE WORLD IS IN YOURSELF. LEARN TO DEAL WITH YOUR OWN SHADOW AND YOU'LL DO SOMETHING REAL FOR THE WORLD.

The less I can say – "They do this they are wrong, They must be fought" – The more I become a serious problem to myself!

You're beginning to realize that whatever is wrong in the world is in yourself. Learn to deal with your own shadow and you'll do something real for the world.

Ego and Shadow are personified by Dr. Jekyll and Mr. Hyde, the classic "good and bad" split in all of us. Mr. Hyde becomes a real danger to psychic health when the Ego itself screws up. How can this happen?

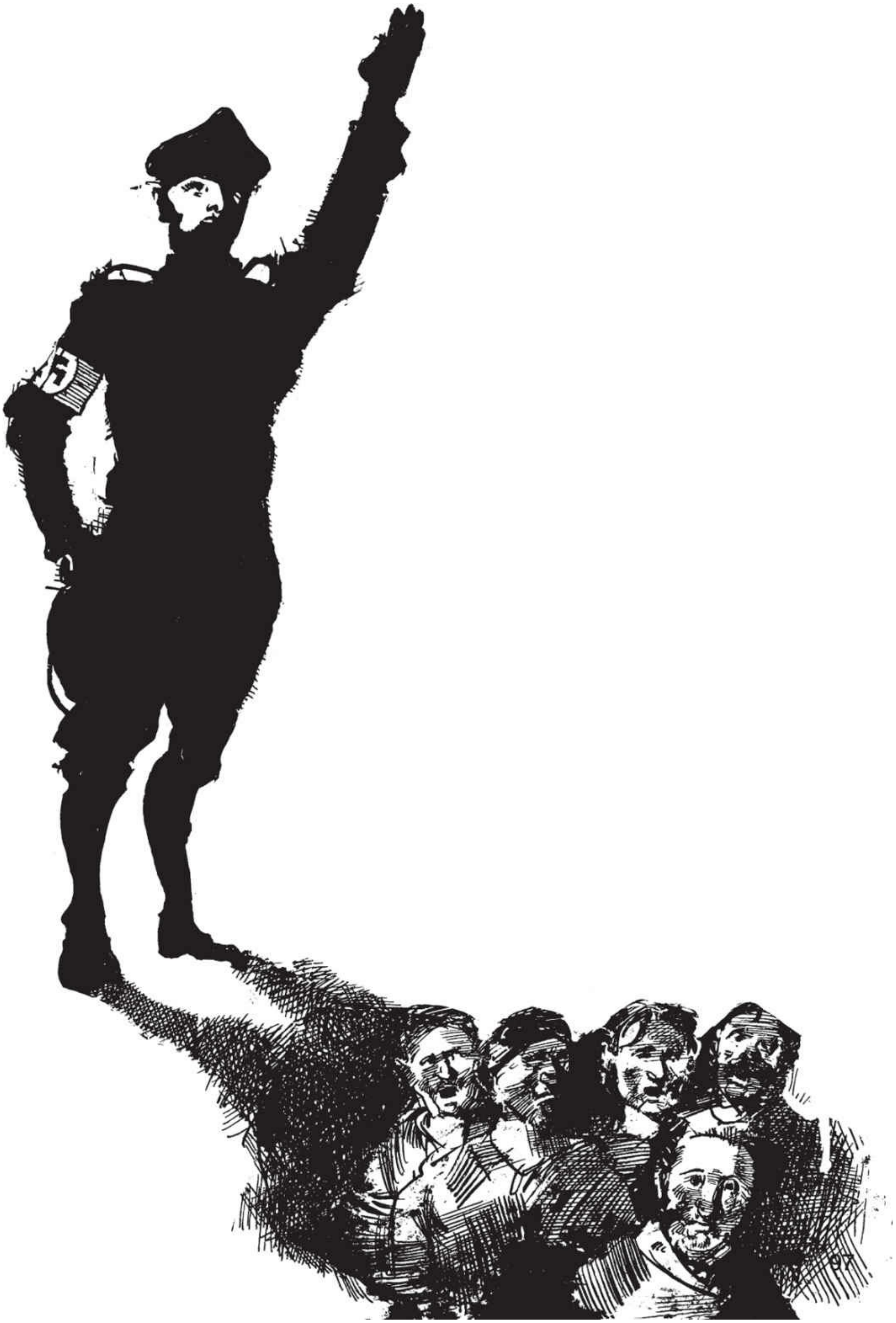
Although the Ego is the centre of consciousness, it should not be confused with the **Self** which is the final goal of the individuation process, the **wholeness** of the personality.


THE EGO WHICH IDENTIFIES WITH THE SELF BECOMES INFLATED, DANGEROUSLY GOD-LIKE.

The Ego which identifies with the self becomes inflated, dangerously god-like.

An inflated Ego projects its own irrational Shadow onto others and identifies **them** as evil.

The mass psychosis of Hitler’s Nazi Germany and its genocidal atrocities occurred because the German Ego became inflated through its identification with the “pure Aryan race” and projected its **Collective Shadow** onto the Jews.

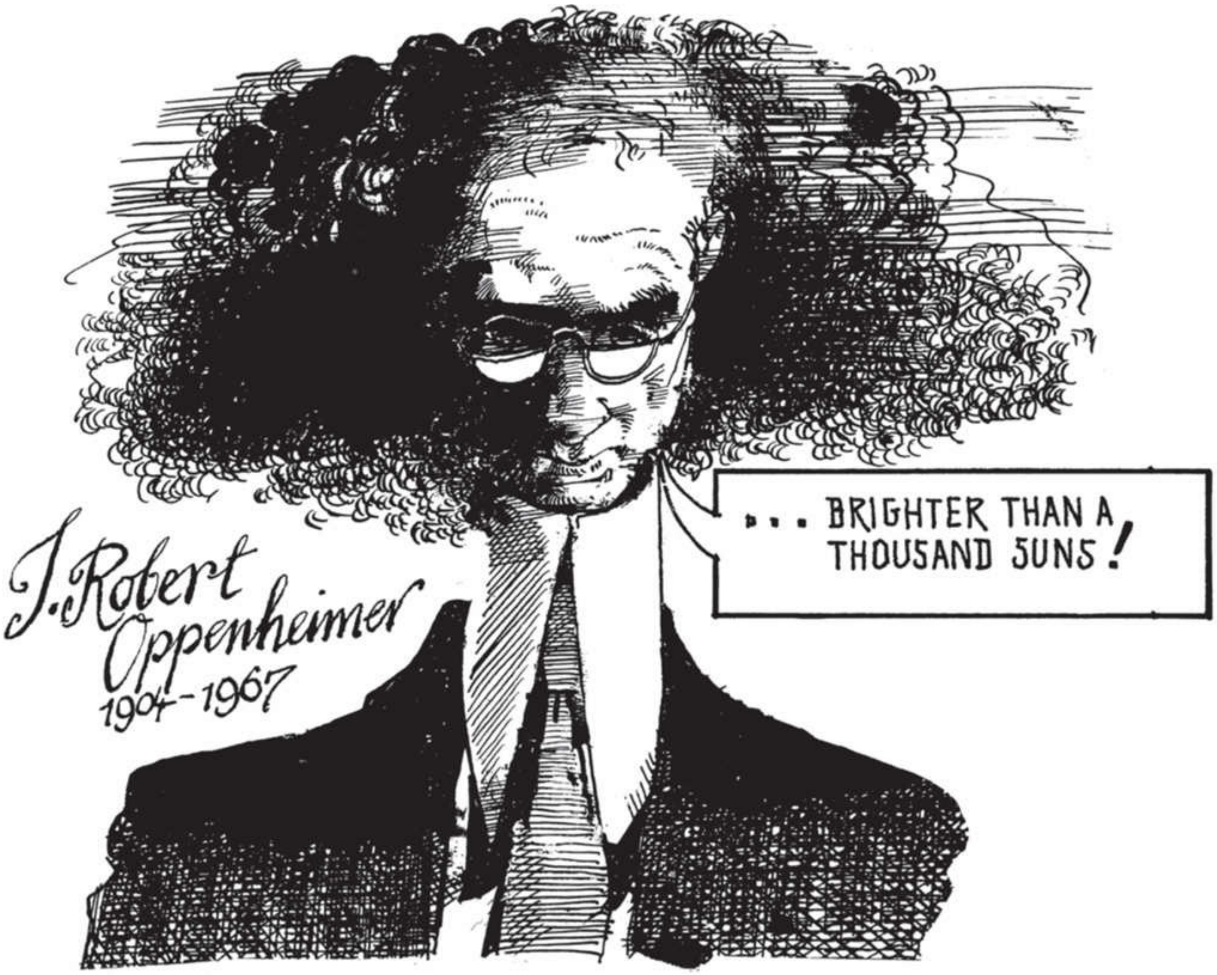

97

Collective Shadow

The psyche is not confined to individuals only, but has a collective nature too, structured in the same way as the individual. The collective psyche forms the “Zeitgeist” or spirit of the age.

One example of the collective psyche’s Shadow is Nazi Germany. But it can be seen in any mass movement, trend or gathering. A crowd at a football match forms a collective ego which casts a Shadow – uncontrolled hooliganism.

The collective Shadow can also be cast by a scientific event. When the first atom bomb mushroomed in the desert dawn of Alamagordo, Oppenheimer called it…


J. Robert Oppenheimer 1904-1967
... BRIGHTER THAN A THOUSAND SUNS!

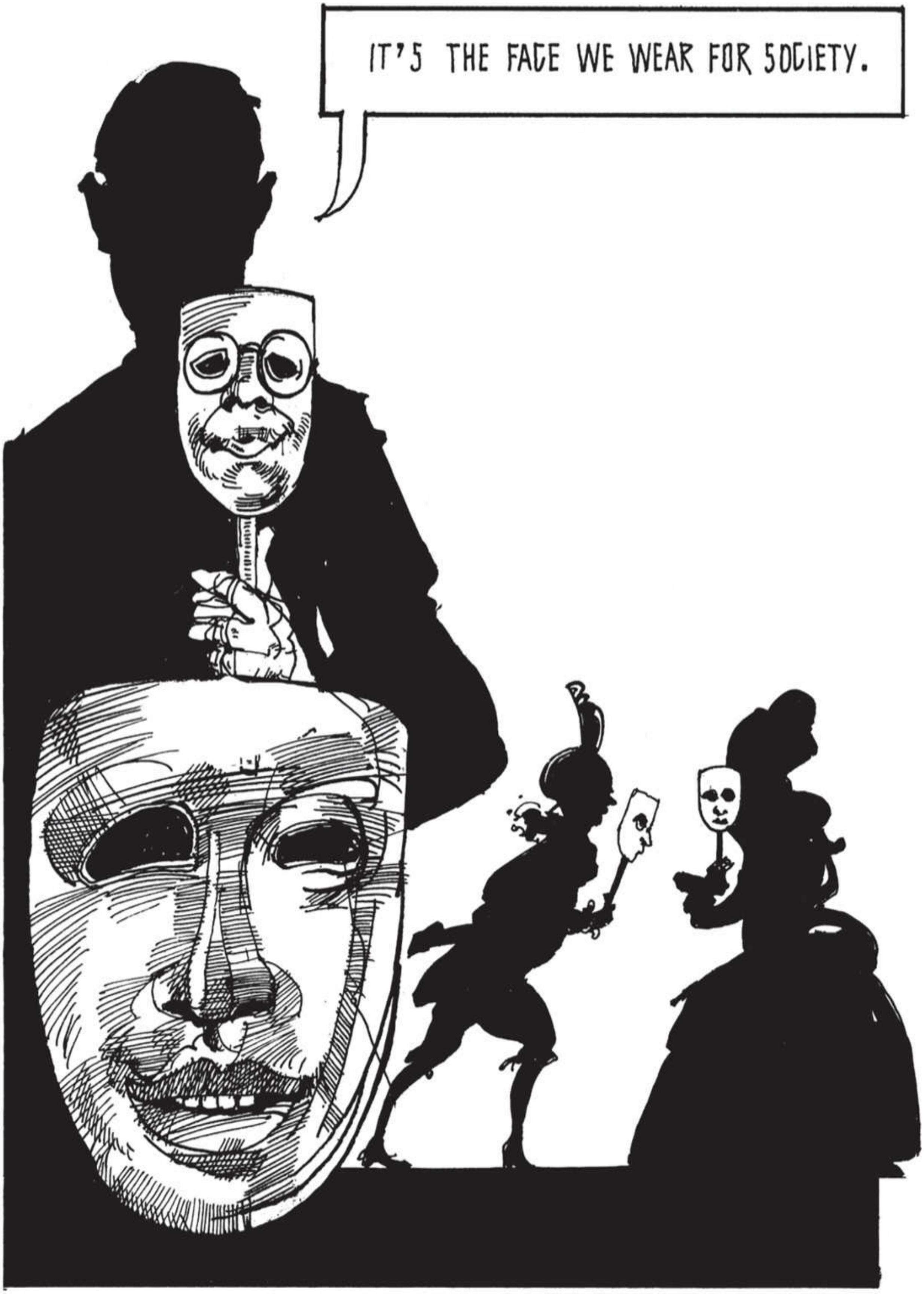
… Brighter than a thousand suns!
J. Robert Oppenheimer 1904–1967

Atomic physicists in the USA had won the race against Nazi Germany to “split the atom”. But this scientific achievement, “brighter than a thousands suns”, means we now live with the darkest shadow humanity has ever known.

Pair 2: The Persona and the Soul-Image

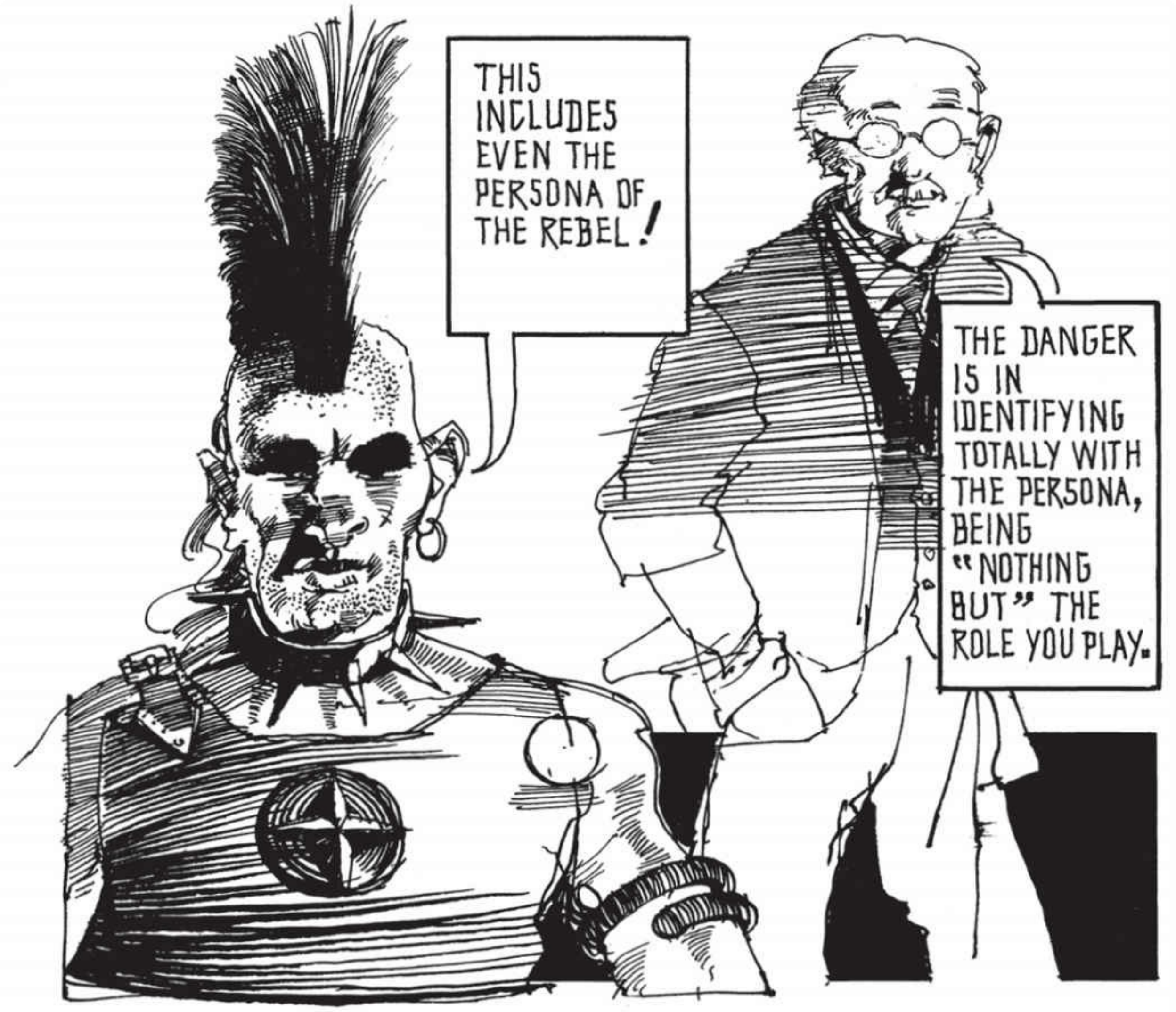
The Ego is related to what Jung calls the **Persona**, that part of consciousness which “negotiates” with the outer world on the Ego’s behalf. Persona comes from the Latin word for “theatre mask”.

The Persona is conditioned by social class, job, culture and nationality. There are often several personas we use to suit different situations. But we adopt a general Persona based on our **superior** functional type (e.g. thinking) because it comes easiest to us.


IT'S THE FACE WE WEAR FOR SOCIETY.

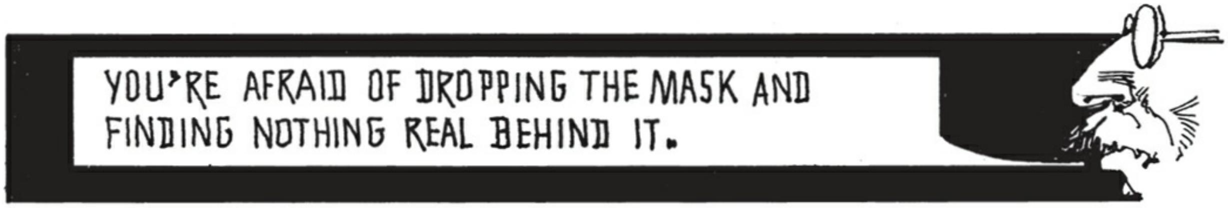
It’s the face we wear for society.

Psychic health and equilibrium depend on a well-adapted Persona because it makes social exchange possible.


THIS INCLUDES EVEN THE PERSONA OF THE REBEL!
THE DANGER IS IN IDENTIFYING TOTALLY WITH THE PERSONA, BEING “NOTHING BUT” THE ROLE YOU PLAY.

This includes even the persona of the rebel!
The danger is in identifying totally with the persona, being “nothing but” the role you play.

The “perfect Persona” can lead to a one-sided, rigid and alienated personality.

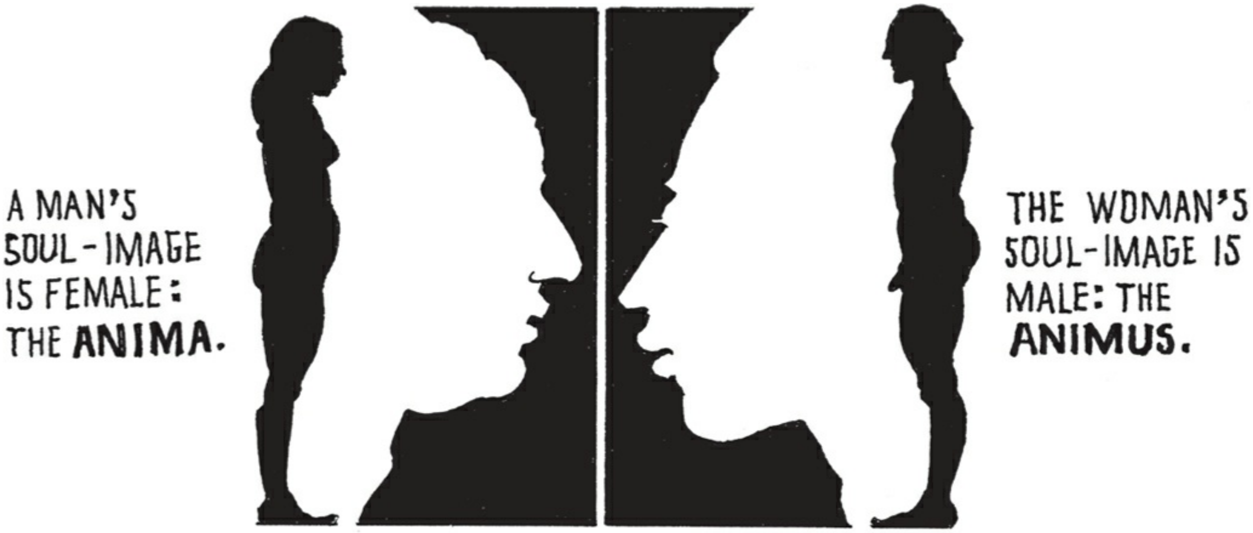

YOU’RE AFRAID OF DROPPING THE MASK AND FINDING NOTHING REAL BEHIND IT.

You’re afraid of dropping the mask and finding nothing real behind it.

Neurosis can arise from “wrong answers to life”, from empty success and confinement within too narrow a spiritual horizon. Neurosis generally disappears by developing into a more spacious personality.

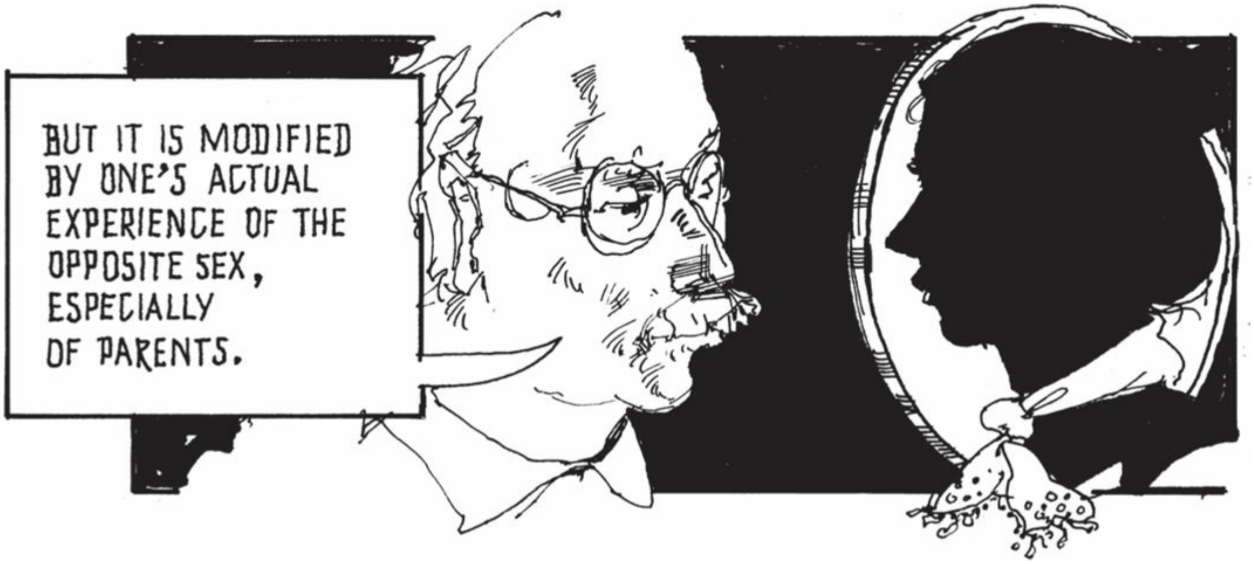
Male and Female Soul-Images

The unconscious side of the Persona is the Soul-image. Jung uses the Latin male and female names for the soul, the **animus** and the **anima.** The Soul-Image is always represented by the individual's opposite gender.


A MAN'S SOUL-IMAGE IS FEMALE: THE ANIMA.
THE WOMAN'S SOUL-IMAGE IS MALE: THE ANIMUS.

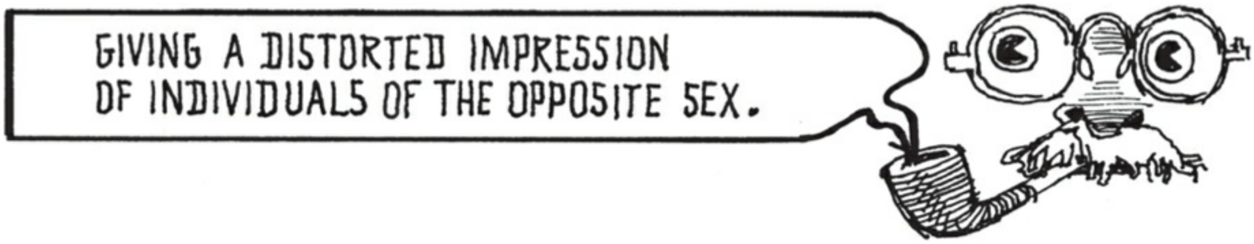
A man's soul – image is female: the anima.
The woman's soul –image is male: the animus.

The Soul-Image is an archetype which can represent the whole of the unconscious. It is inherited, collective and "ageless".


BUT IT IS MODIFIED BY ONE'S ACTUAL EXPERIENCE OF THE OPPOSITE SEX, ESPECIALLY OF PARENTS.

But is modified by one's actual experience of the opposite sex, especially of parents.

Soul-Images appear in dreams, myths and fantasies, but they are also **projected.**


GIVING A DISTORTED IMPRESSION OF INDIVIDUALS OF THE OPPOSITE SEX.

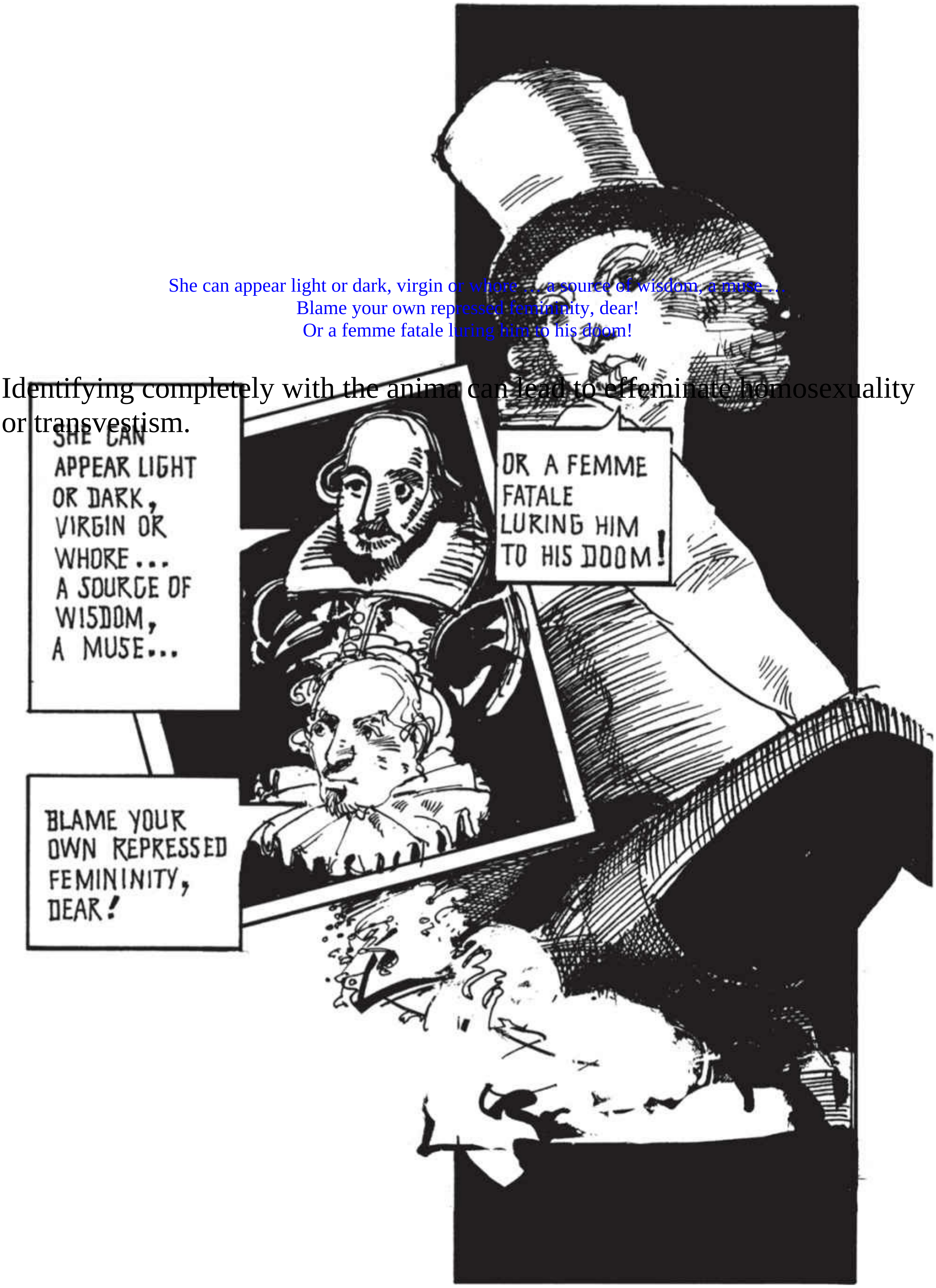
Giving a distorted impression of individuals of the opposite sex.

The Anima

The male’s Soul-Image has appeared in many forms throughout the ages, but always with the compelling and fascinating secret nature of **Eros** (love), as an archetype of life itself, represented in images of earth and water.

She can appear light or dark, virgin or whore … a source of wisdom, a muse …
Blame your own repressed femininity, dear!
Or a femme fatale luring him to his doom!

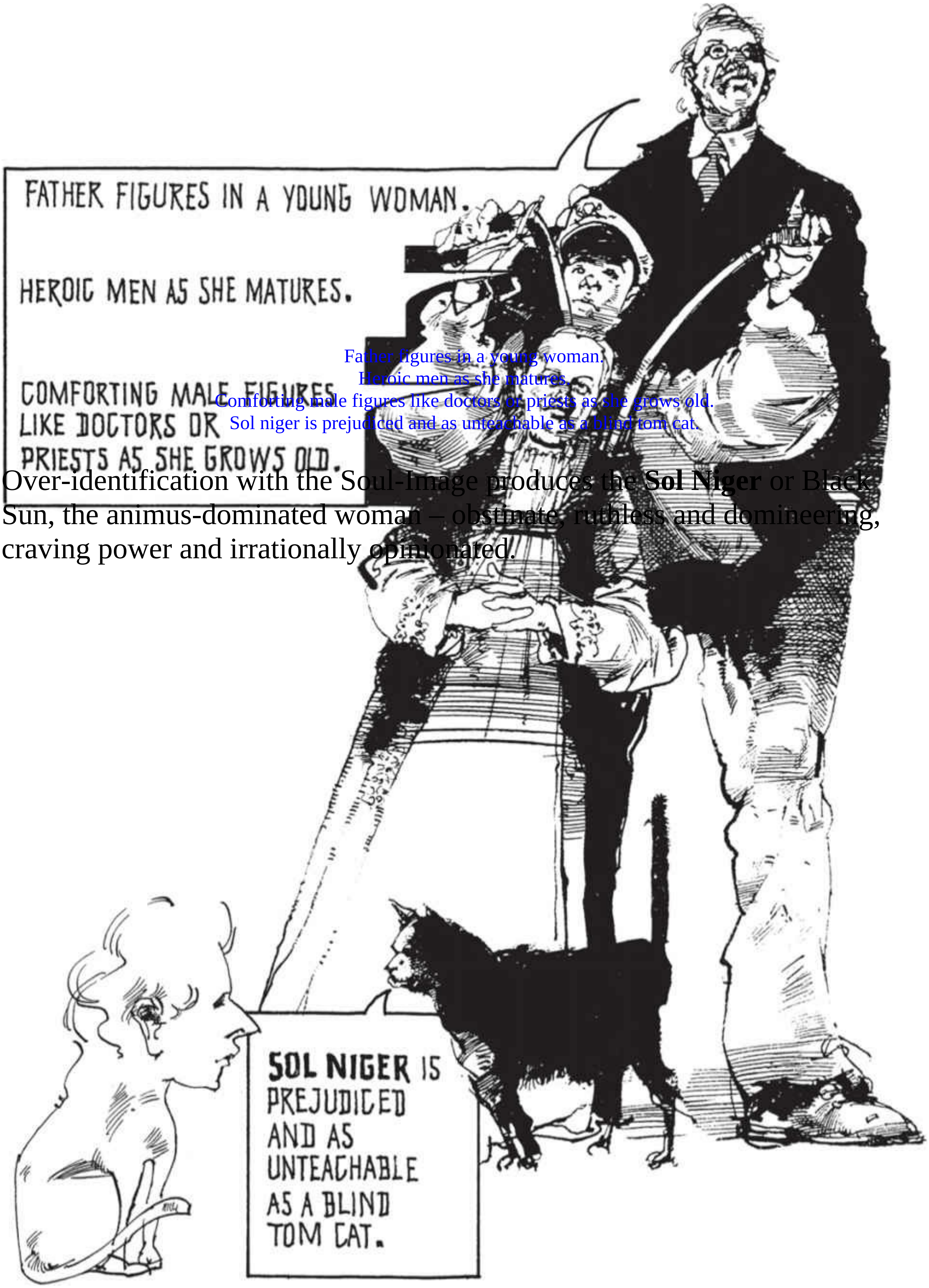
Identifying completely with the anima can lead to effeminate homosexuality or transvestism.


SHE CAN APPEAR LIGHT OR DARK, VIRGIN OR WHORE... A SOURCE OF WISDOM, A MUSE...
BLAME YOUR OWN REPRESSED FEMININITY, DEAR!
OR A FEMME FATALE LURING HIM TO HIS DOOM!

The Animus

The woman’s Soul-Image takes the nature of **Logos** (reason), the search for knowledge, truth and meaningful activity, often represented by images of air and fire.

The animus is projected onto men with whom she is emotionally involved.

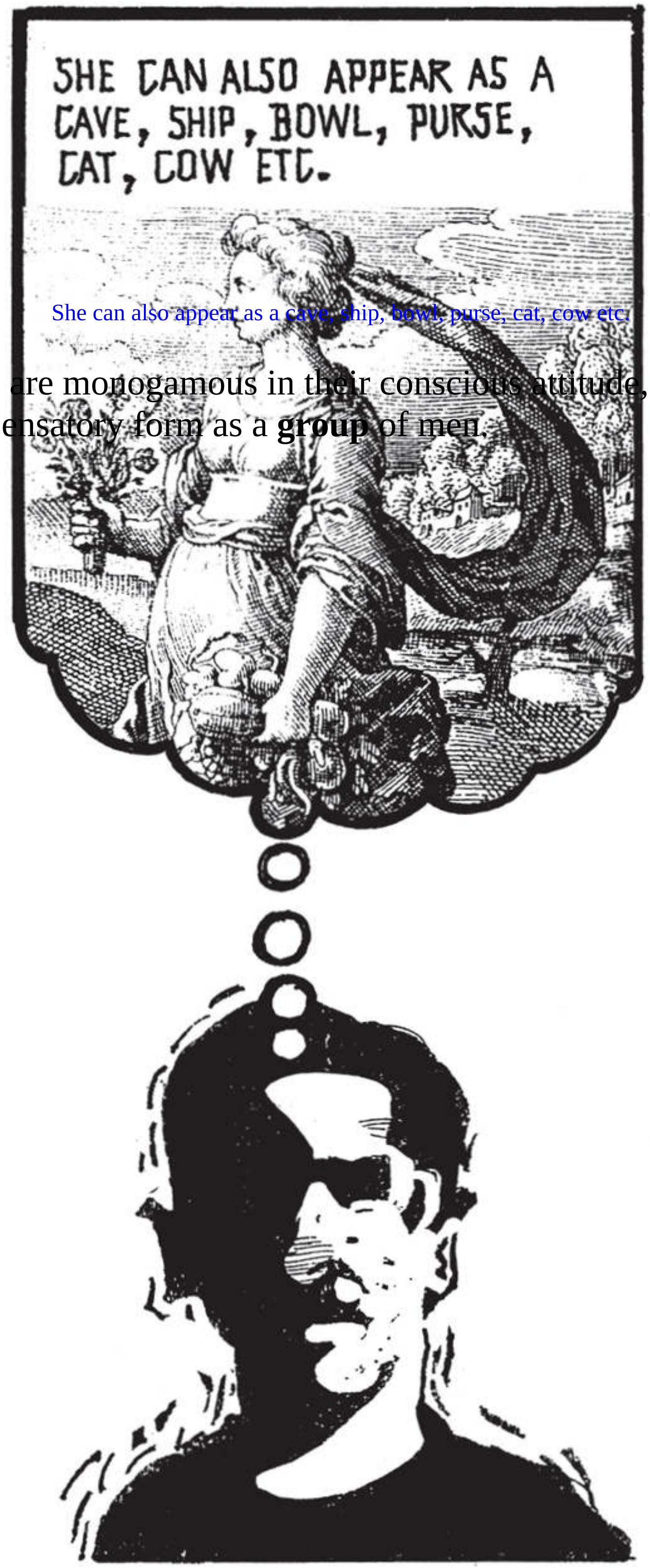

FATHER FIGURES IN A YOUNG WOMAN.
HEROIC MEN AS SHE MATURES.
COMFORTING MALE FIGURES LIKE DOCTORS OR PRIESTS AS SHE GROWS OLD.
SOL NIGER IS PREJUDICED AND AS UNTEACHABLE AS A BLIND TOM CAT.

Father figures in a young woman.
Heroic men as she matures.
Comforting male figures like doctors or priests as she grows old.
Sol niger is prejudiced and as unteachable as a blind tom cat.

Over-identification with the Soul-Image produces the **Sol Niger** or Black Sun, the animus-dominated woman – obstinate, ruthless and domineering, craving power and irrationally opinionated.

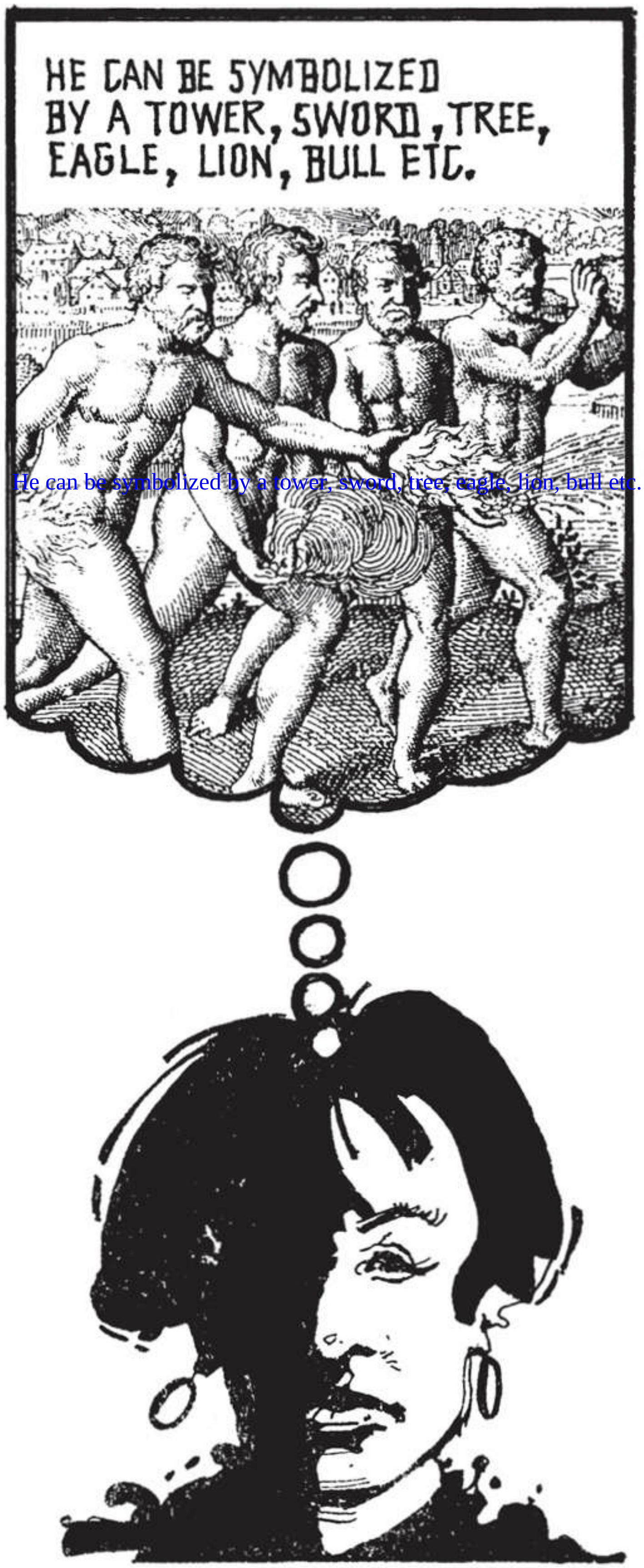
Complementary Images

Jung believed men were polygamous in their conscious attitude, and so the anima compensates as only **one** woman in the unconscious.


SHE CAN ALSO APPEAR AS A CAVE, SHIP, BOWL, PURSE, CAT, COW ETC.

She can also appear as a cave, ship, bowl, purse, cat, cow etc.

Because women are monogamous in their conscious attitude, the animus appears in compensatory form as a **group** of men.


HE CAN BE SYMBOLIZED BY A TOWER, SWORD, TREE, EAGLE, LION, BULL ETC.

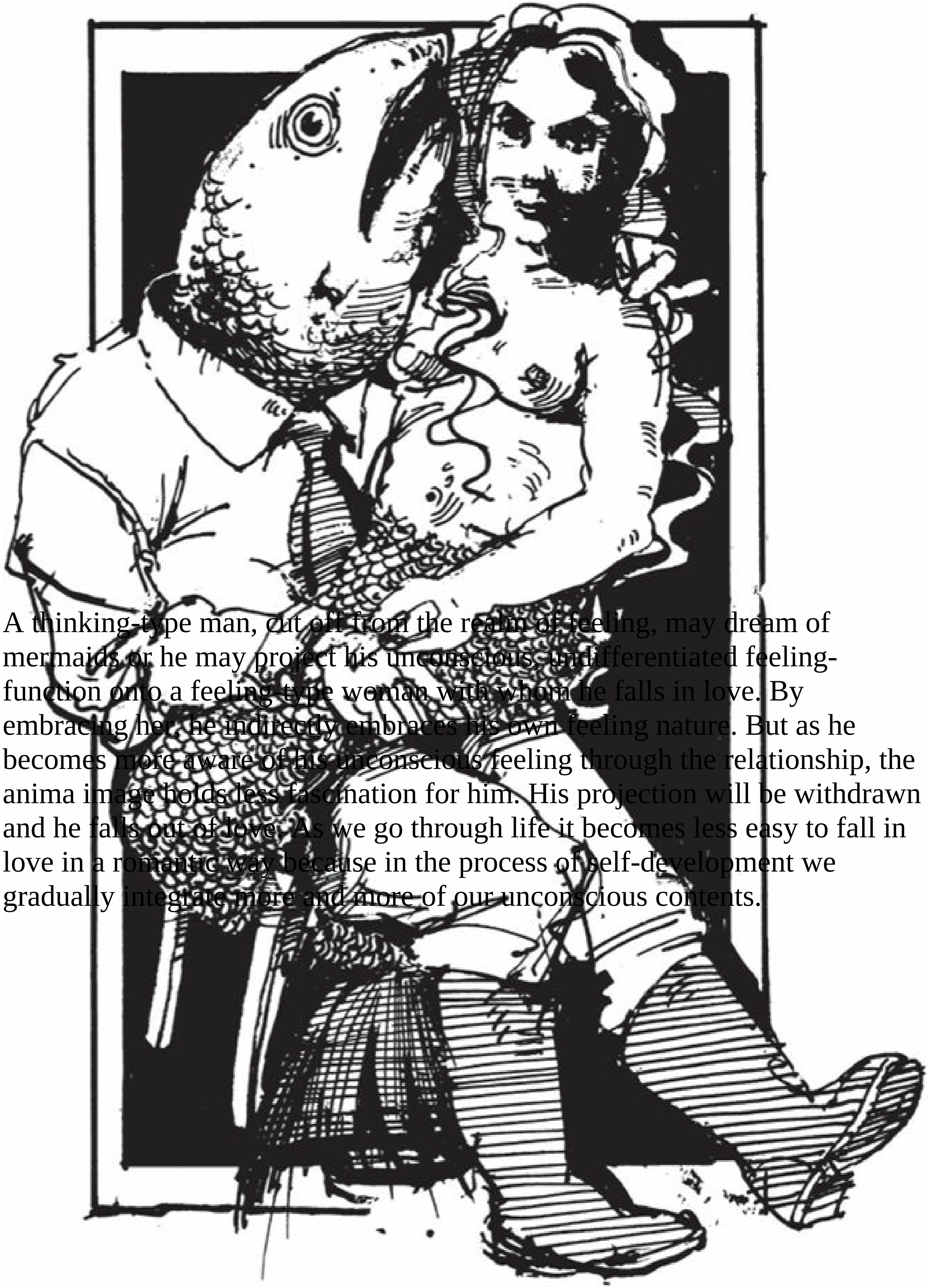
He can be symbolized by a tower, sword, tree, eagle, lion, bull etc.

Mixed Types

The pairing of conscious Persona and unconscious Soul-Image is coloured by the 2 attitudes and the 4 functions. The conscious Persona is based on the dominant attitude. (e.g. extrovert) and superior function (e.g. feeling). Hence the unconscious Soul-Image counterpart will be imagined along lines of the opposite attitude and inferior function.

So, besides an extrovert/introvert “switch”, the following happens:

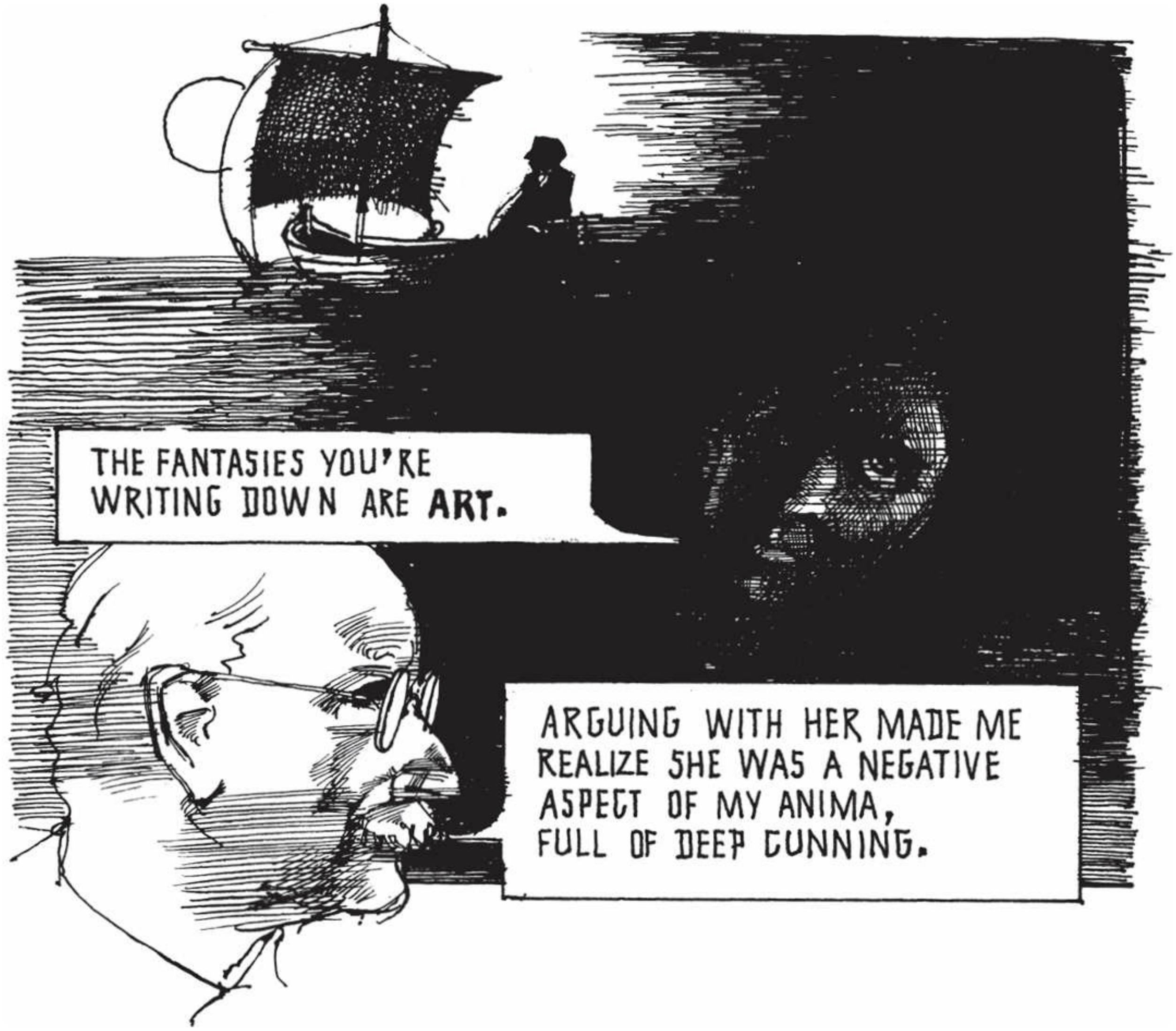
thinking persona = feeling soul-image
intuitive persona = sensation soul-image
feeling persona = thinking soul-image
sensation persona = intuitive soul-image



A thinking-type man, cut off from the realm of feeling, may dream of mermaids or he may project his unconscious, undifferentiated feeling-function onto a feeling-type woman with whom he falls in love. By embracing her, he indirectly embraces his own feeling nature. But as he becomes more aware of his unconscious feeling through the relationship, the anima image holds less fascination for him. His projection will be withdrawn and he falls out of love. As we go through life it becomes less easy to fall in love in a romantic way because in the process of self-development we gradually integrate more and more of our unconscious contents.

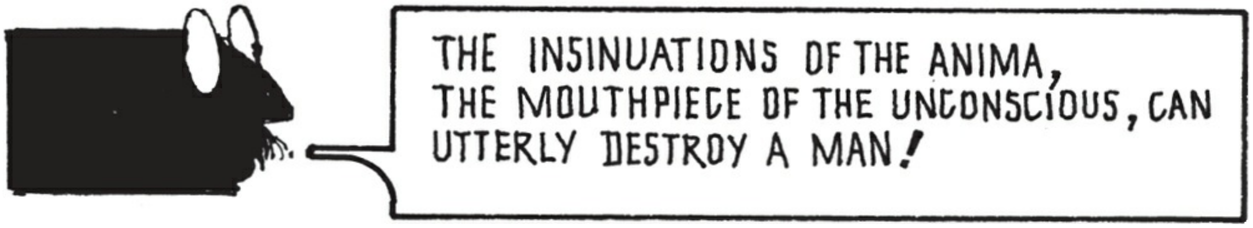
Jung’s Women

Jung discovered the anima during his night-sea journey when he heard a woman’s voice trying to seduce him into the erroneous belief that…


THE FANTASIES YOU'RE WRITING DOWN ARE ART.
ARGUING WITH HER MADE ME REALIZE SHE WAS A NEGATIVE ASPECT OF MY ANIMA, FULL OF DEEP CUNNING.

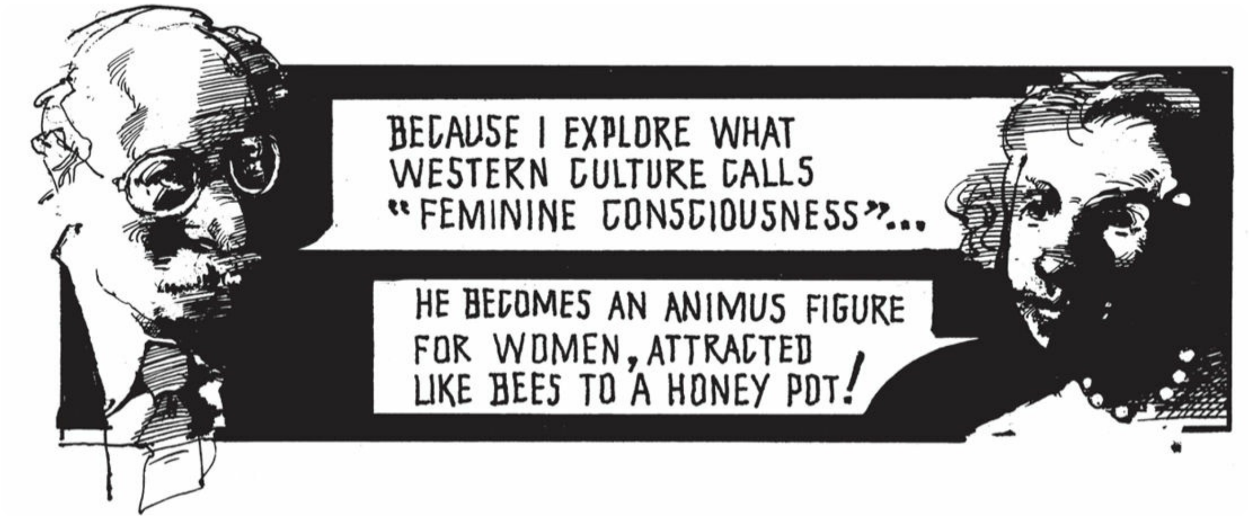
The fantasies you’re writing down are art.
Arguing with her made me realize she was a negative aspect of my anima, full of deep cunning.

By believing his experiences were only “art”, Jung might have been able to dismiss them easily, without feeling any moral obligation towards them. The negative form of the anima, either in dreams or when projected onto a woman, can be disastrous for a man.


THE INSINUATIONS OF THE ANIMA, THE MOUTHPIECE OF THE UNCONSCIOUS, CAN UTTERLY DESTROY A MAN!

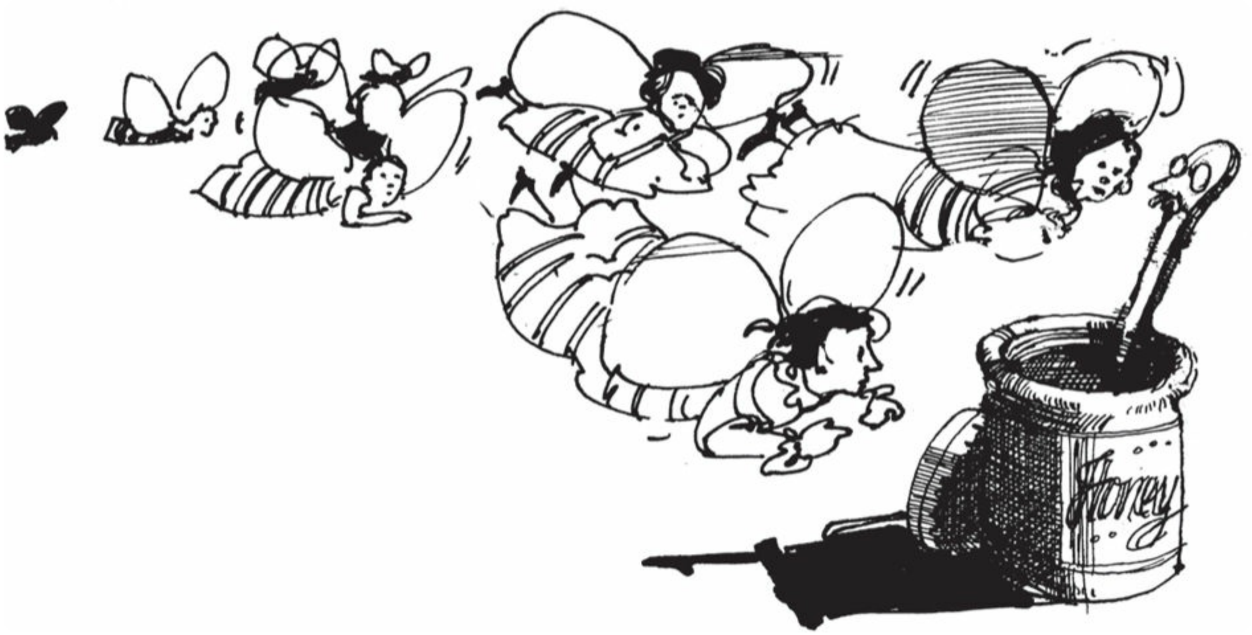
The insinuations of the anima, the mouthpiece of the unconscious, can utterly destroy a man!

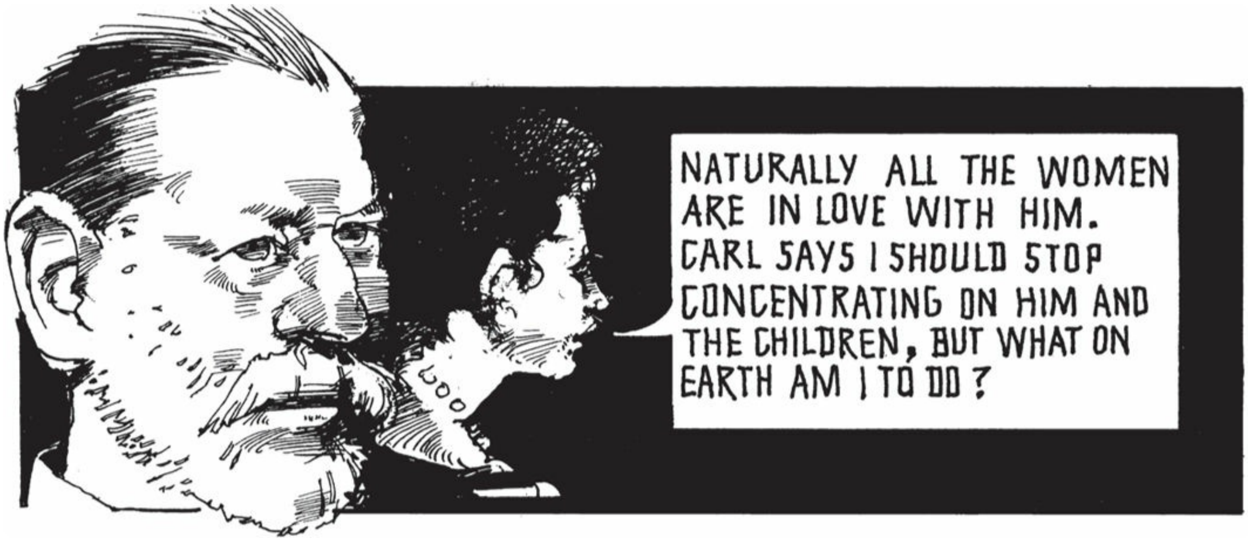
After the negative “Frank Miller” episode, most of Jung’s encounters with the anima were positive. Many of his followers were women, partly due to his sexual charisma, but also because they were in therapy with him.


BECAUSE I EXPLORE WHAT WESTERN CULTURE CALLS "FEMININE CONSCIOUSNESS"...
HE BECOMES AN ANIMUS FIGURE FOR WOMEN, ATTRACTED LIKE BEES TO A HONEY POT!

Because I explore what western culture call “feminine consciousness”…
He becomes an animus figure for women, attracted like bees to a honey pot!

Jung’s wife Emma had to contend with this “animus harem” and at least one mistress. She confided to Freud, back in 1911….




NATURALLY ALL THE WOMEN ARE IN LOVE WITH HIM. CARL SAYS I SHOULD STOP CONCENTRATING ON HIM AND THE CHILDREN, BUT WHAT ON EARTH AM I TO DO?

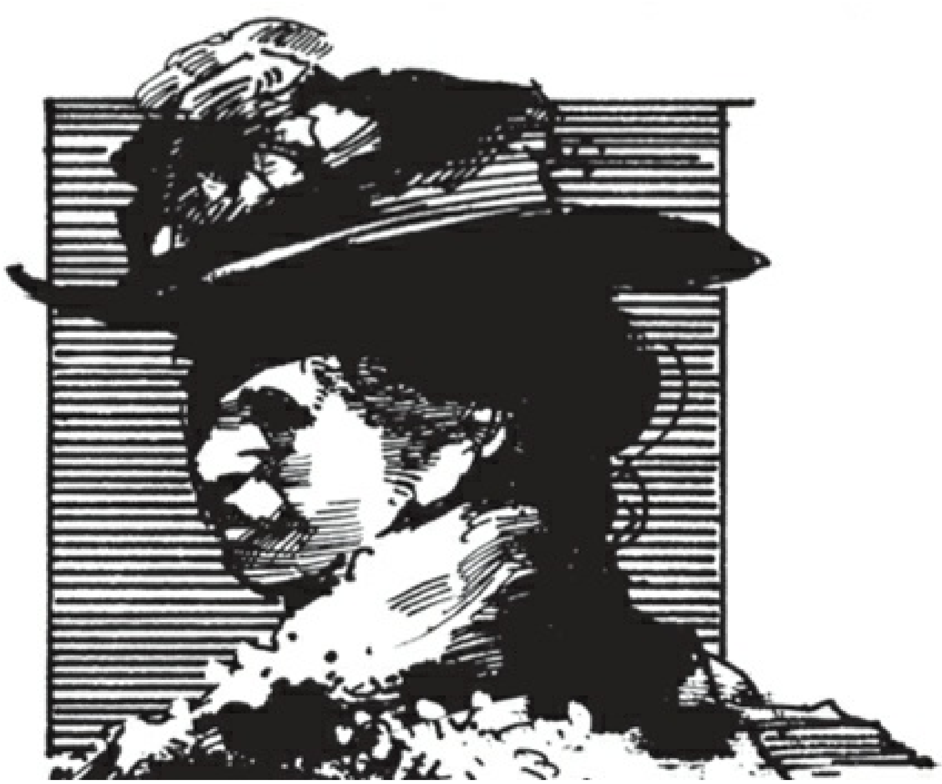
Naturally all the women are in love with him. Carl says I should stop concentrating on him and the children, but what on earth am I to do?

Emma eventually became an analyst herself and made a life-long study of the Grail legend.

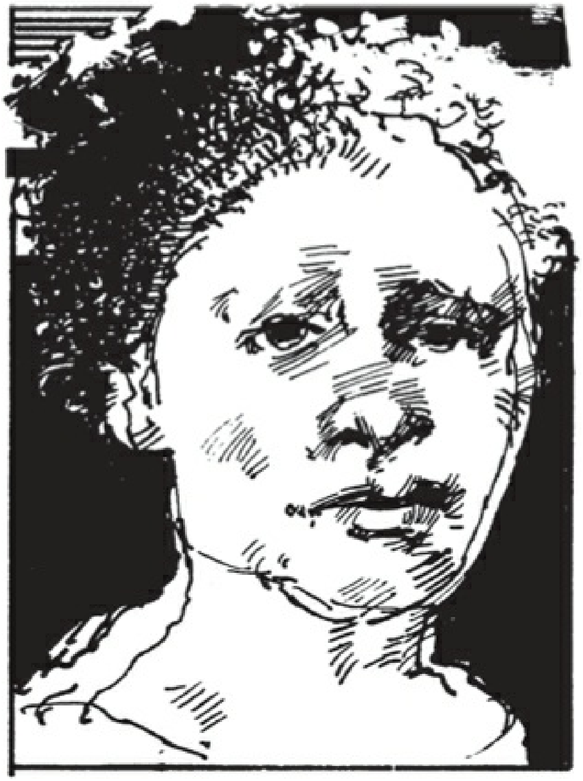
Women played key roles in the advancement of Jung's career. In February 1916, soon after Jung's split with Freud, the Analytical Psychology Club was founded in Zurich – and from the start women were active participants in it.

This is also true of the C.G. Jung Institute, founded in 1948, which continues to teach and practice today.

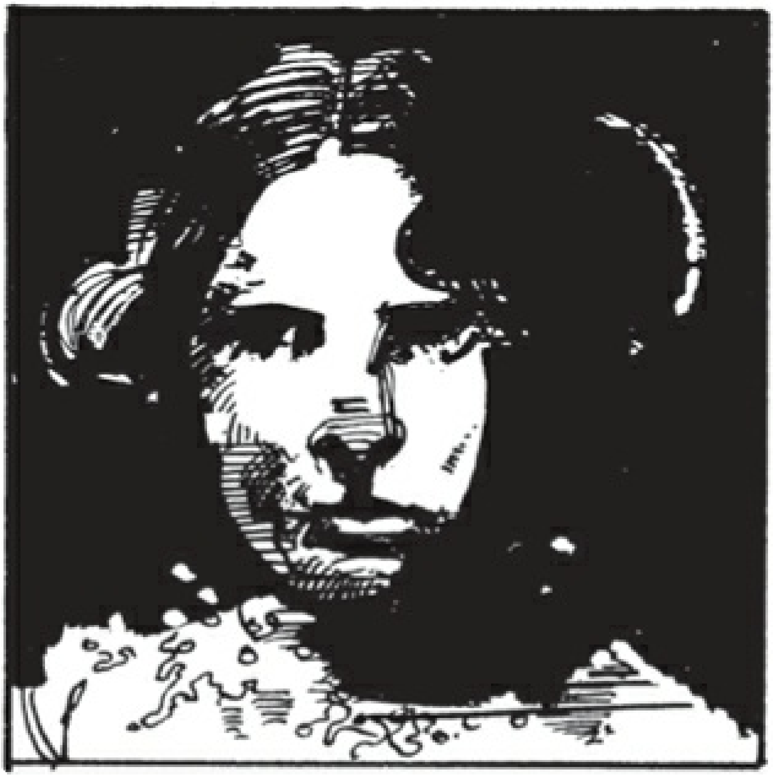
A third important platform for disseminating Jung's work was the Eranos Conference. It was initiated in 1923 by Olga Frobe-Kapteyn, a Swiss, at her villa at Lake Maggiore, Italy, and became the annual "happening" of analytical psychology and its links with Eastern philosophy.



Edith Rockefeller McCormick
American. Analyzed by Jung between 1913–1923. Became a patroness and financed the meeting place for the Analytical Psychology Club in Zurich in 1916.

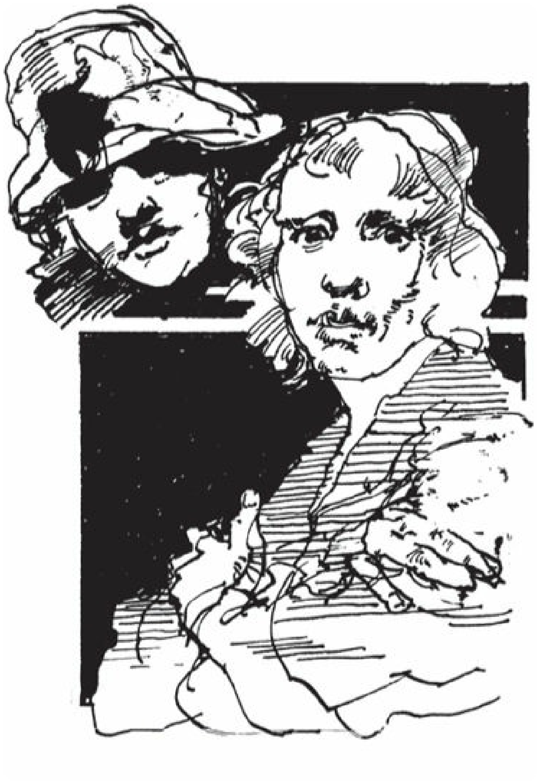


Sabina Speilrein
Russian Jew. Began an analysis with Jung in 1904 which developed into an intimate but stormy relationship. Later trained with both Jung and Freud and became an analyst. Returned to Russia where she and her children became victims of the Germans during the Second World War.



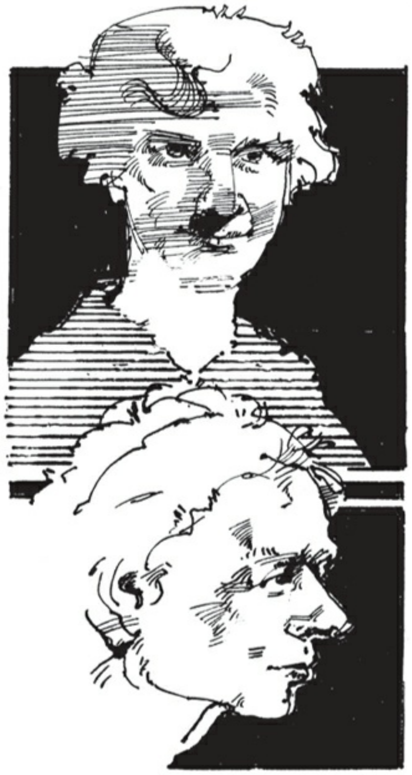
Antonia. Wolff (1888–1953)
Swiss. Began analysis with Jung in 1910 and soon became his mistress, a relationship which lasted until her death. She assisted him in his work and trained and practised as an analyst, publishing in the Jungian journals.

Esther Harding
(1888–1971) Met Jung in England and followed him to Zurich for analysis and training. Moved to the US and founded the Analytical Psychology Club in New York and later the Institute. Published **Women's Mysteries** and **The Way of All Women.**



Mary Mellon
(1904–1946) American. In analysis with Jung, inspired by his ideas and attended his seminars. Founder of the Bollingen Foundation which published the Eranos lectures and Jung's collected works.

Olga Frobe-Kapteyn
Analyzed by Jung and developed work on active imagination and links with Eastern thought. Collaborated with Mary Mellon to publish the Eranos papers and Jung's collected works.

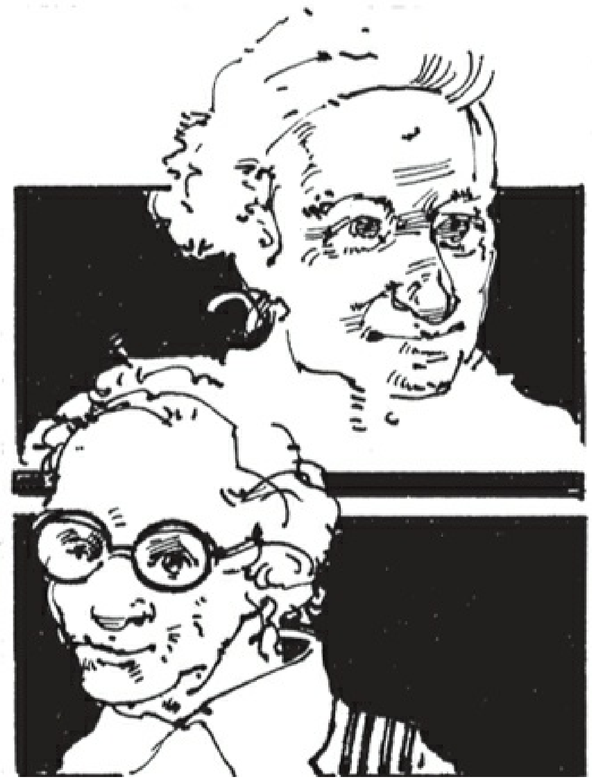


Aniela Jaffe

German. Analyzed by Jung and trained and practised as an analyst. Secretary of the Institute (1955–1961) and Jung’s private secretary working with him to produce his autobiography.

Jolanda Jacobi

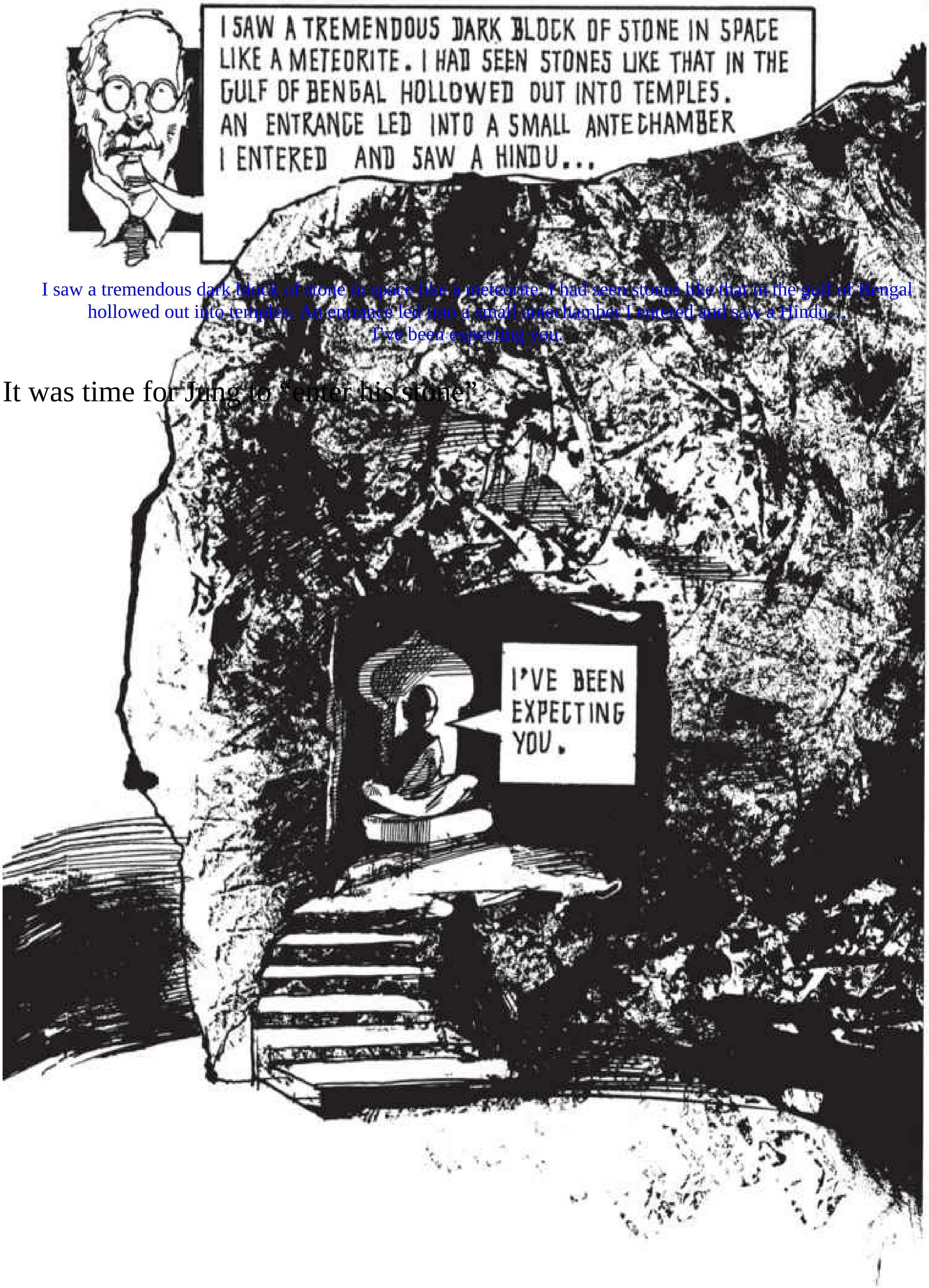
(1890–1973) Hungarian. Trained with Jung and practised as an analyst, publishing several books on his methods. She was a key mover in the founding of the Institute.



Marie-Louise Von Franz (1915–1998) German. Met Jung when she was eighteen and became his assistant after graduating in linguistics. She translated Latin texts and collaborated on his alchemical studies. Analyzed and trained by Jung, she was involved with Analytical Psychology all of her adult life and was a leading light of the Institute in Zurich.

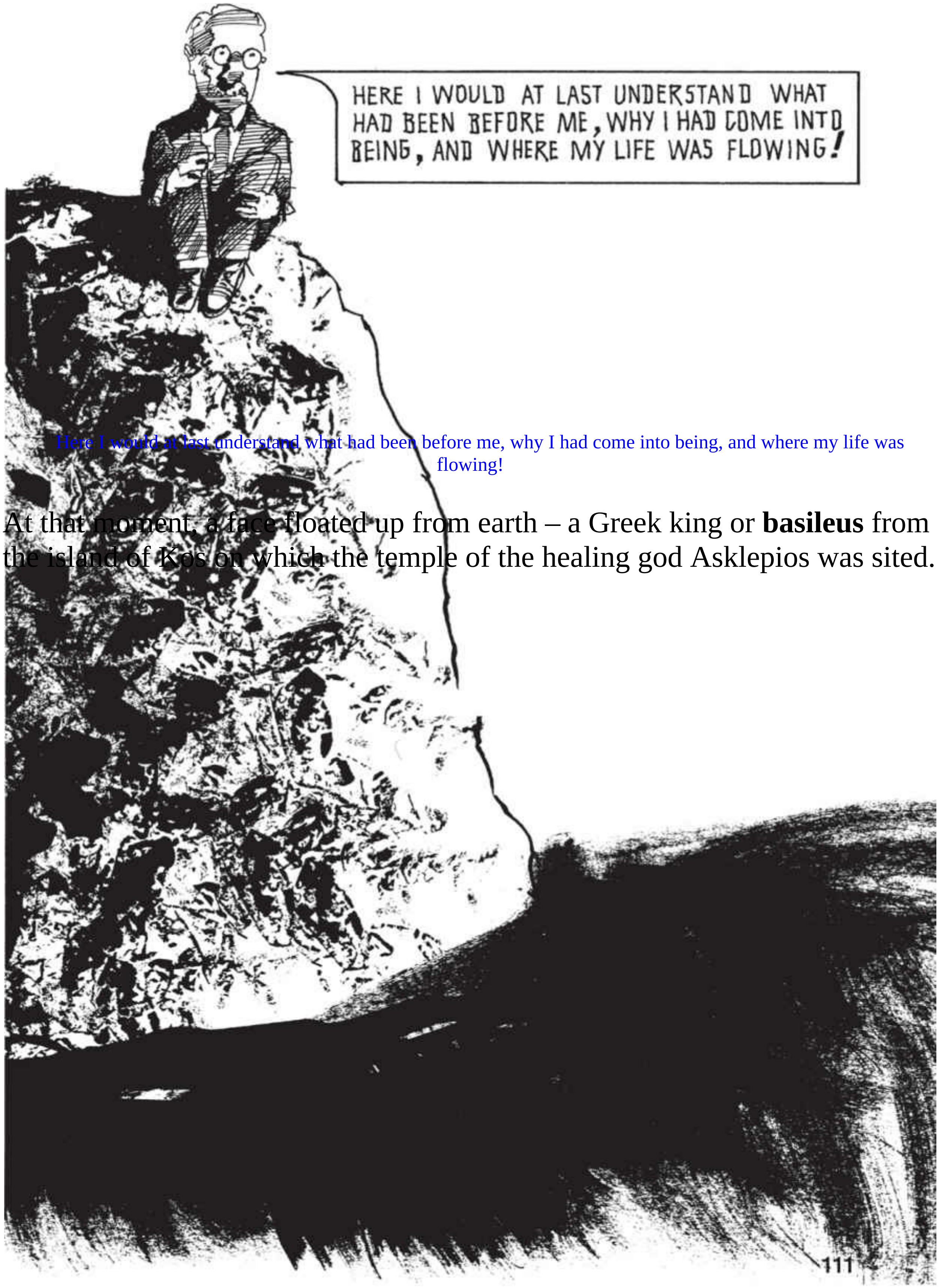
A Stone in Space

Early in 1944, in his 69th year, Jung fell and broke his foot. Following this, he had a heart attack. In a drugged state and close to death, he fell into an unconscious delirium and had an **out-of-body** experience.


I SAW A TREMENDOUS DARK BLOCK OF STONE IN SPACE LIKE A METEORITE. I HAD SEEN STONES LIKE THAT IN THE GULF OF BENGAL HOLLOWED OUT INTO TEMPLES. AN ENTRANCE LED INTO A SMALL ANTECHAMBER I ENTERED AND SAW A HINDU...
I'VE BEEN EXPECTING YOU.

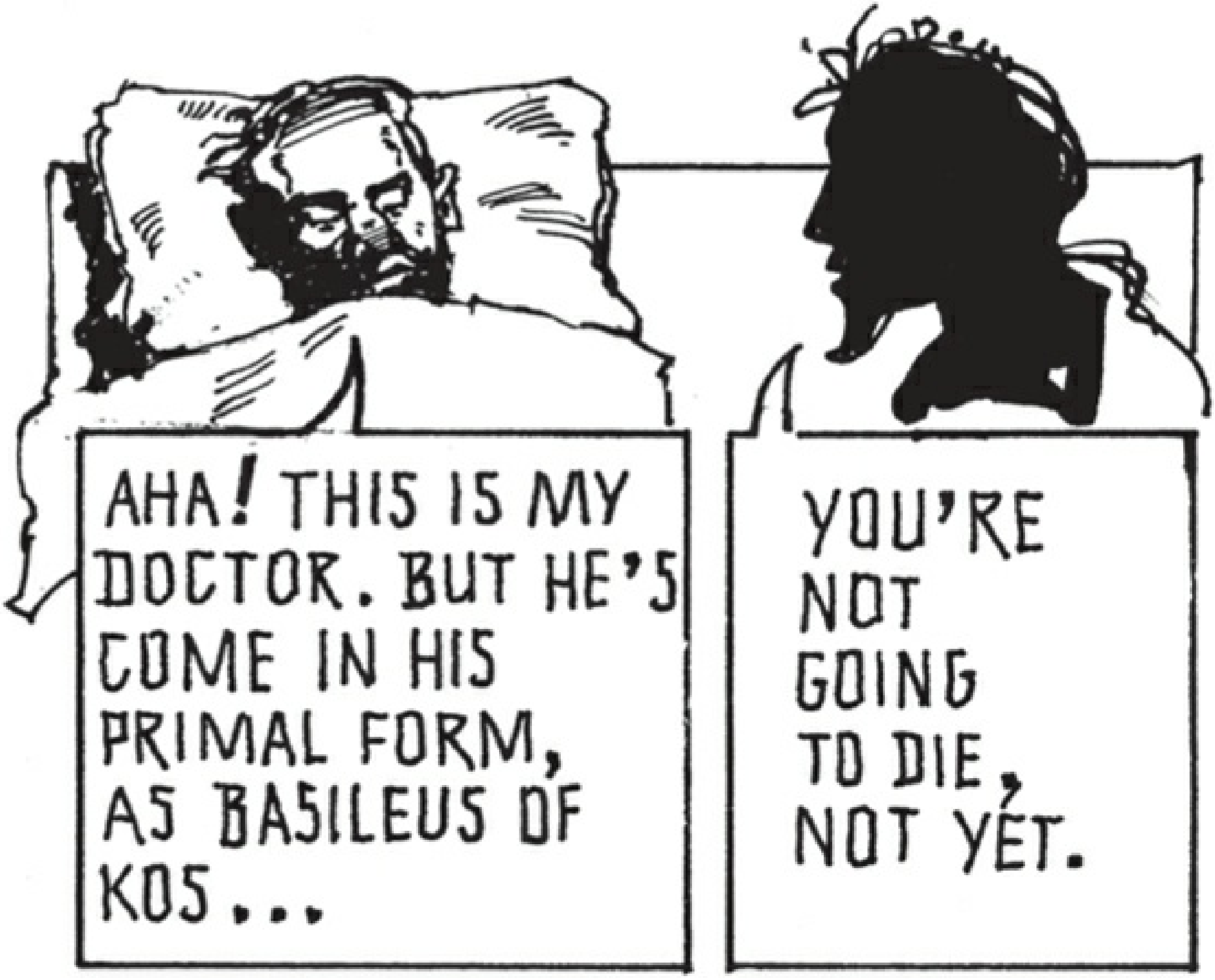
I saw a tremendous dark block of stone in space like a meteorite. I had seen stones like that in the gulf of Bengal hollowed out into temples. An entrance led into a small antechamber I entered and saw a Hindu...
I've been expecting you.

It was time for Jung to "enter his stone".


HERE I WOULD AT LAST UNDERSTAND WHAT HAD BEEN BEFORE ME, WHY I HAD COME INTO BEING, AND WHERE MY LIFE WAS FLOWING!

Here I would at last understand what had been before me, why I had come into being, and where my life was flowing!

At that moment, a face floated up from earth – a Greek king or **basileus** from the island of Kos on which the temple of the healing god Asklepios was sited.

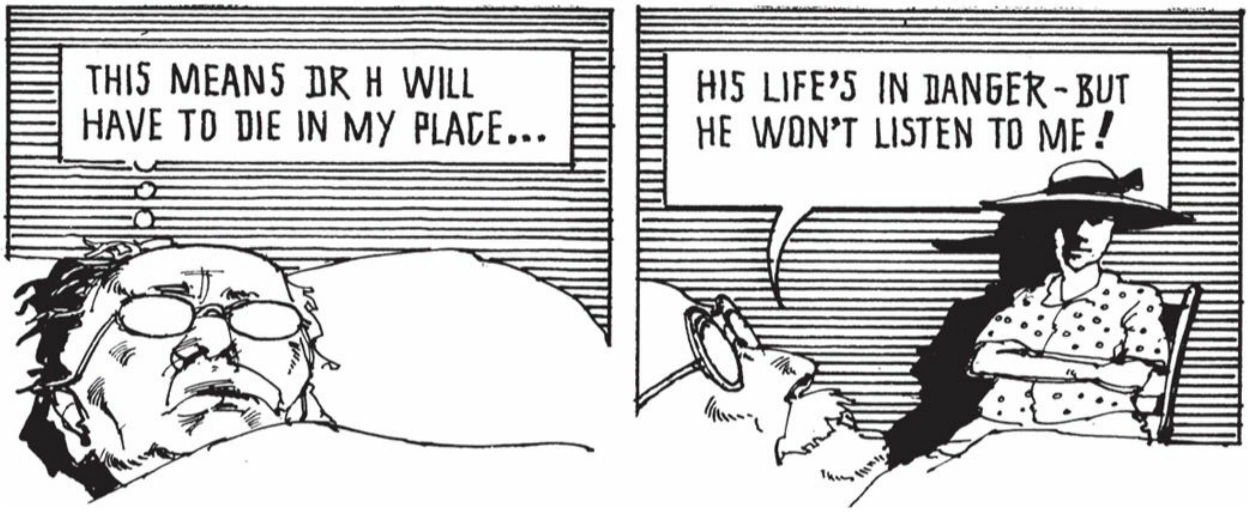

AHA! THIS IS MY DOCTOR. BUT HE'S COME IN HIS PRIMAL FORM, AS BASILEUS OF KOS...
YOU'RE NOT GOING TO DIE, NOT YET.

Aha! This is my doctor. But he's come in his primal form, as basileus of kos …
You're not going to die not yet.

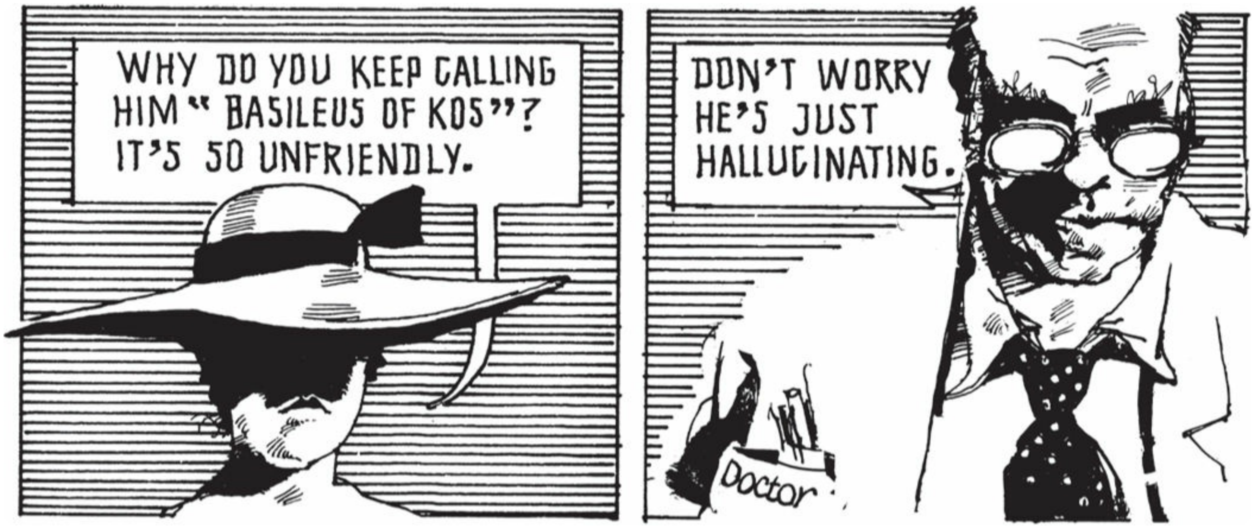
As soon as the doctor told him he must return, the vision ceased.

“4.4.44”

Jung was disappointed and resented coming back to life. He was also worried that the doctor had appeared in his “primal form”, because it meant a fatal exchange had been made.

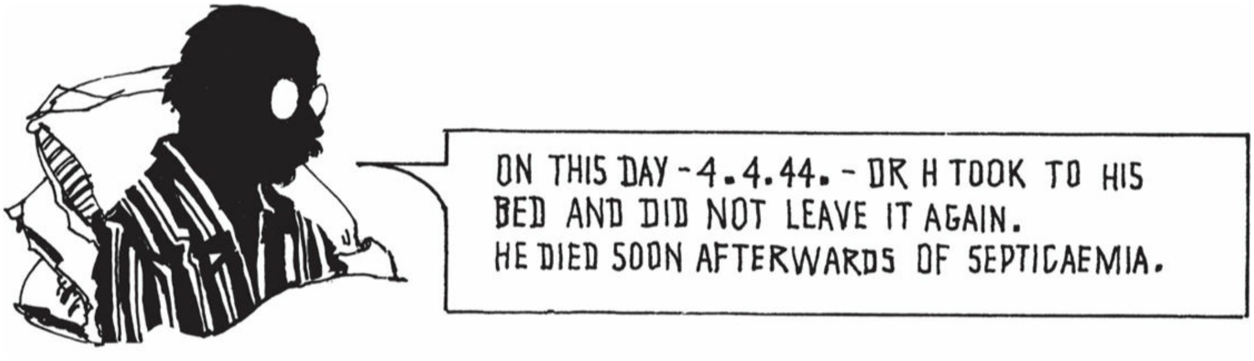

THIS MEANS DR H WILL HAVE TO DIE IN MY PLACE...
HIS LIFE'S IN DANGER - BUT HE WON'T LISTEN TO ME!

This means or Dr H will have to die in my place…
His life’s in danger – But he won’t listen to me!


WHY DO YOU KEEP CALLING HIM “BASILEUS OF KOS”? IT'S SO UNFRIENDLY.
DON'T WORRY HE'S JUST HALLUCINATING.
Doctor

Why do you keep calling him “basileus of kos”? it’s so unfriendly.
Don’t worry he’s just hallucinating.

When Jung was allowed to sit up for the first time, he was struck by the date 4th April 1944.

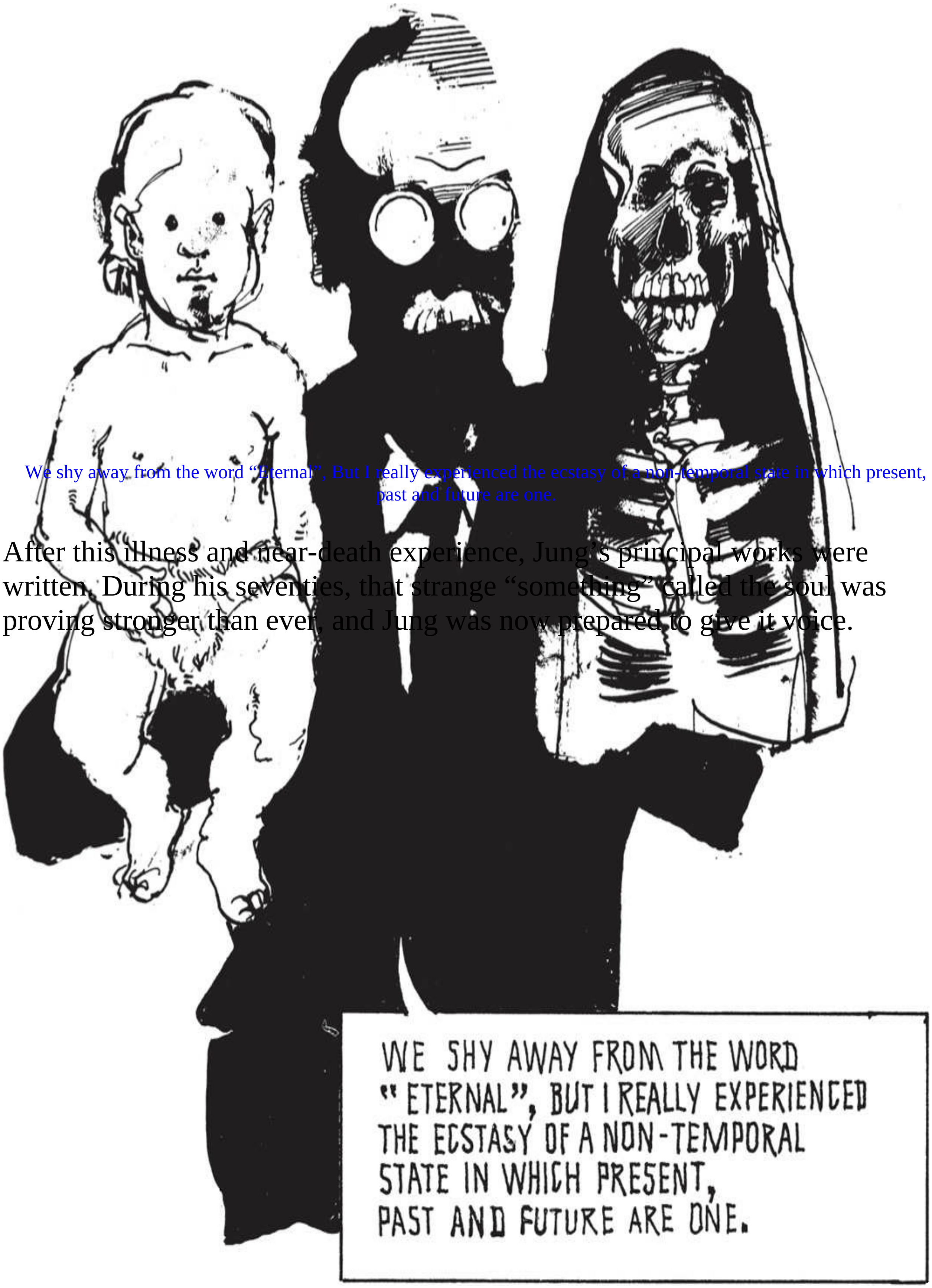

ON THIS DAY - 4.4.44. - DR H TOOK TO HIS BED AND DID NOT LEAVE IT AGAIN. HE DIED SOON AFTERWARDS OF SEPTICAEMIA.

On this day – 4.4.44. – Dr H took to his bed and did not leave it again.
He died soon afterwards of septicaemia.

As he slowly recovered, Jung had further visions, and night after night he lived in a state of bliss. These experiences were utterly real, with a quality of objective truth.

We shy away from the word “Eternal”, But I really experienced the ecstasy of a non-temporal state in which present, past and future are one.

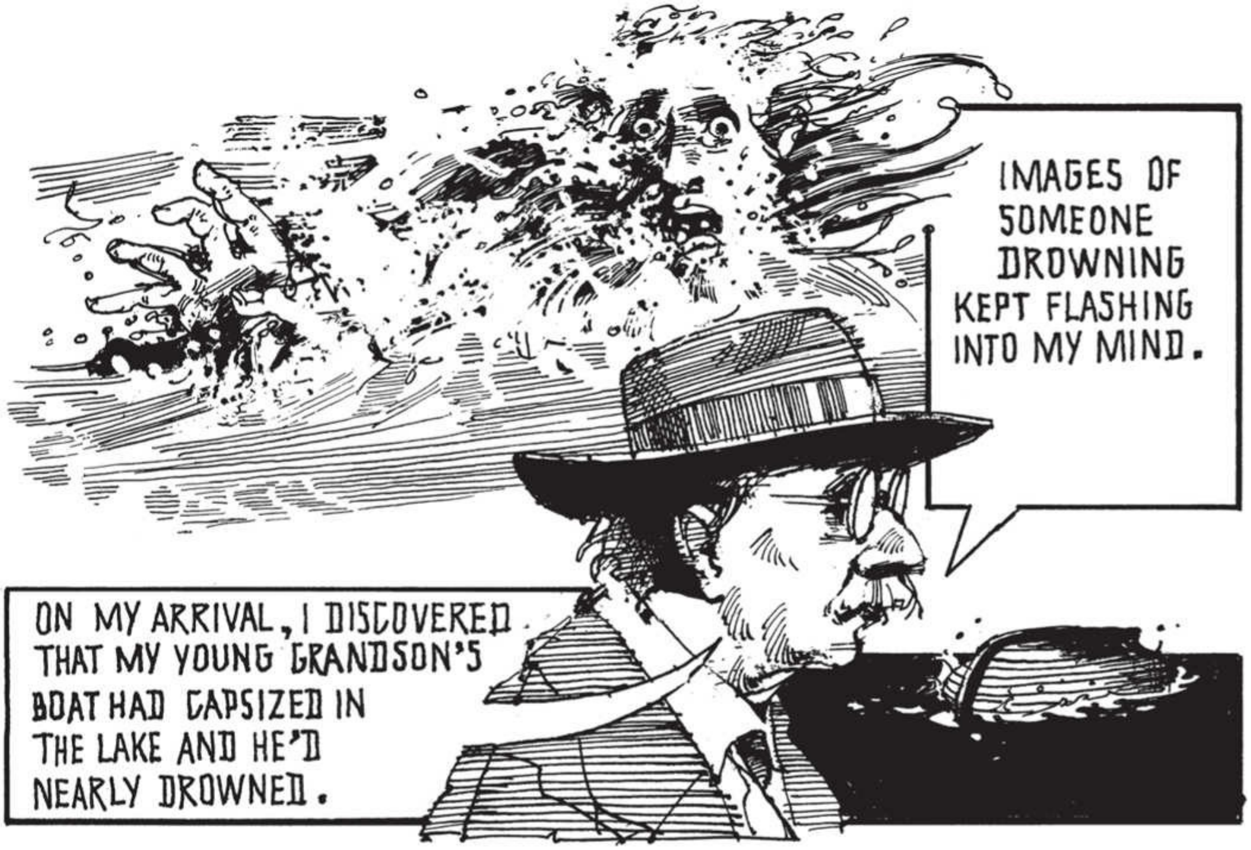
After this illness and near-death experience, Jung’s principal works were written. During his seventies, that strange “something” called the soul was proving stronger than ever, and Jung was now prepared to give it voice.


WE SHY AWAY FROM THE WORD “ETERNAL”, BUT I REALLY EXPERIENCED THE ECSTASY OF A NON-TEMPORAL STATE IN WHICH PRESENT, PAST AND FUTURE ARE ONE.

The Uncanny

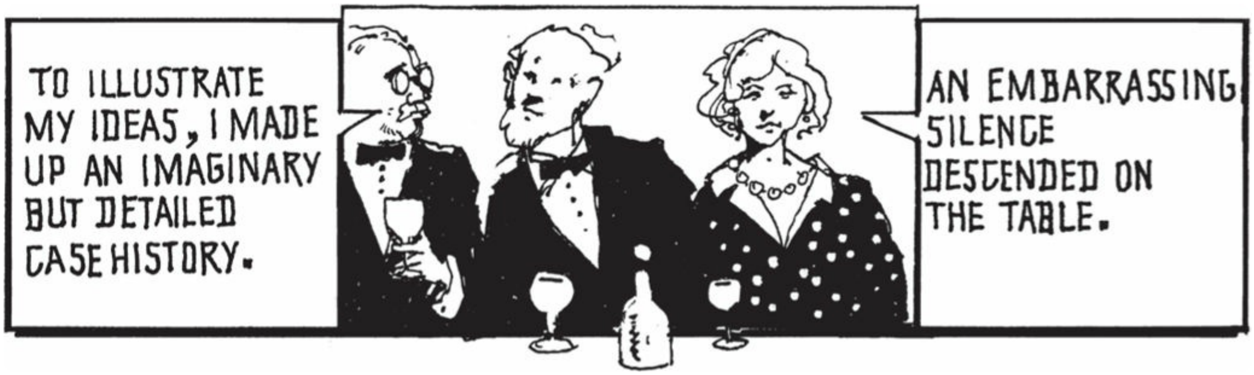
As we have seen, Jung was no stranger to the uncanny. He had seen ghosts in his own house and had once been driven out of a house in England by a female ghost that terrified him.

On his way home one day…


IMAGES OF SOMEONE DROWNING KEPT FLASHING INTO MY MIND.
ON MY ARRIVAL, I DISCOVERED THAT MY YOUNG GRANDSON'S BOAT HAD CAPSIZED IN THE LAKE AND HE'D NEARLY DROWNED.

Images of someone drowning kept flashing into my mind.
On my arrival, I discovered that my young grandson's boat had capsized in the lake and he'd nearly drowned.

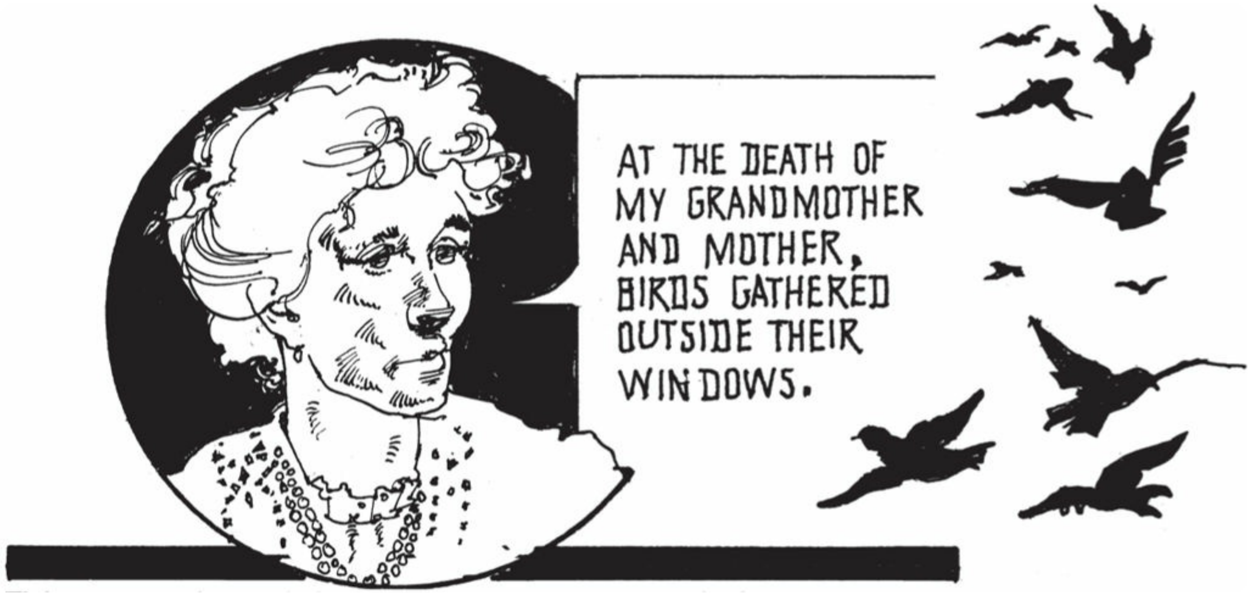
On another occasion, at a wedding reception, he struck up a conversation with a man about criminal psychology.


TO ILLUSTRATE MY IDEAS, I MADE UP AN IMAGINARY BUT DETAILED CASE HISTORY.
AN EMBARRASSING SILENCE DESCENDED ON THE TABLE.

To Illustrate my ideas, I made up an imaginary but detailed case history.
An Embarrassing silence descended on the table.

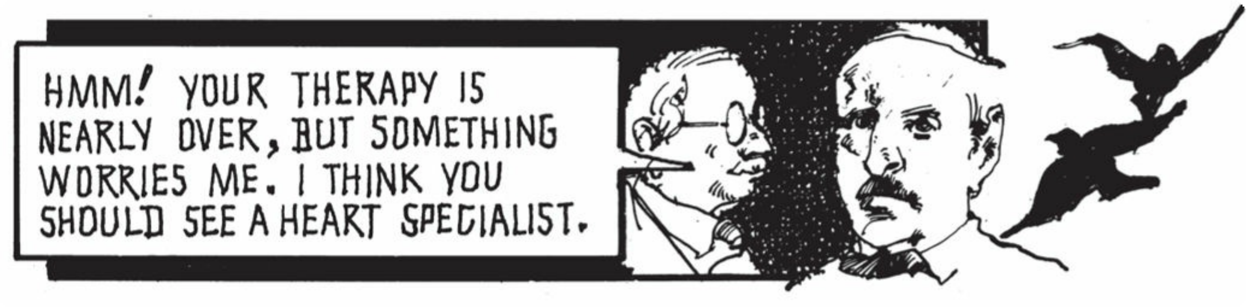
Afterwards, Jung was taken aside and scolded. The story he had made up fitted perfectly the life history of the stranger he was talking to!

As an analyst and doctor, Jung always watched for “omens” which might arise around his patients. For example, a patient’s wife told Jung that…


AT THE DEATH OF MY GRANDMOTHER AND MOTHER, BIRDS GATHERED OUTSIDE THEIR WINDOWS.

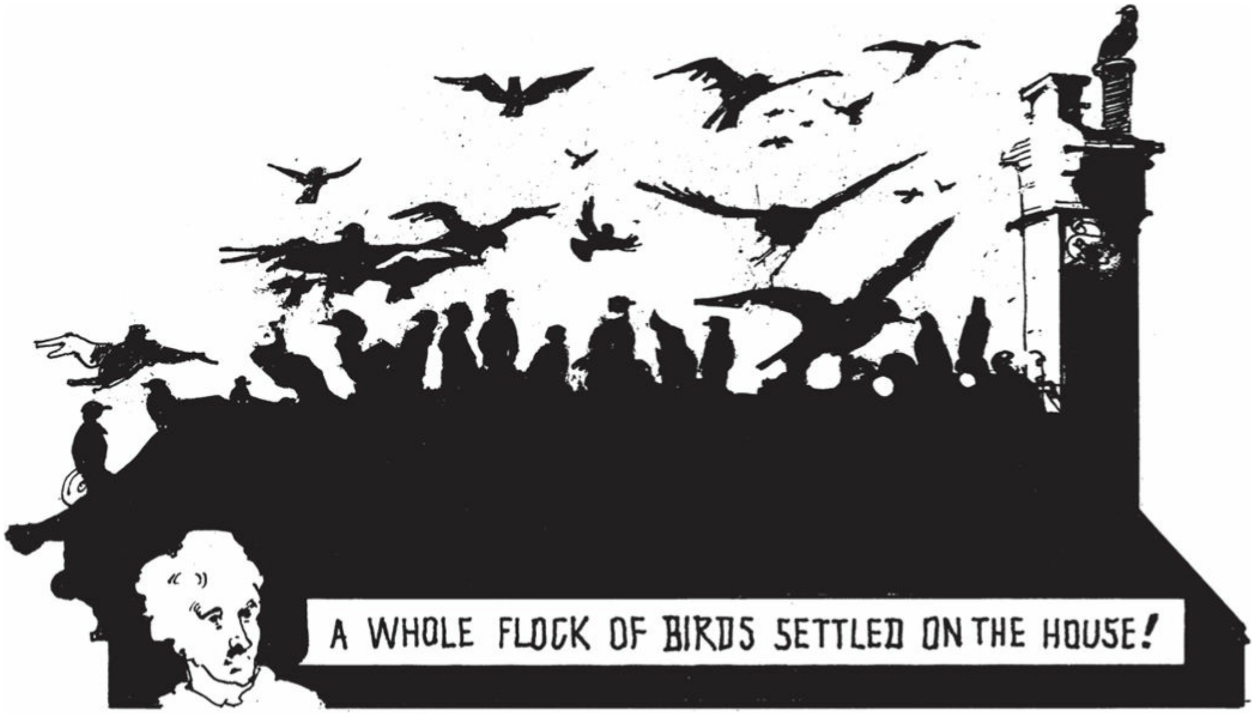
At the death of my grandmother and mother, birds gathered outside their windows.

This story alerted Jung to some apparently innocuous symptoms in his patient.


HMM! YOUR THERAPY IS NEARLY OVER, BUT SOMETHING WORRIES ME. I THINK YOU SHOULD SEE A HEART SPECIALIST.

Hmm! Your therapy is nearly over, but something worries me. I think you should see a heart specialist.

The man went, but the specialist found nothing wrong with him. On his way back, Jung’s patient collapsed in the street and was brought home dying. His wife was already in panic, because soon after her husband had gone to the doctor…

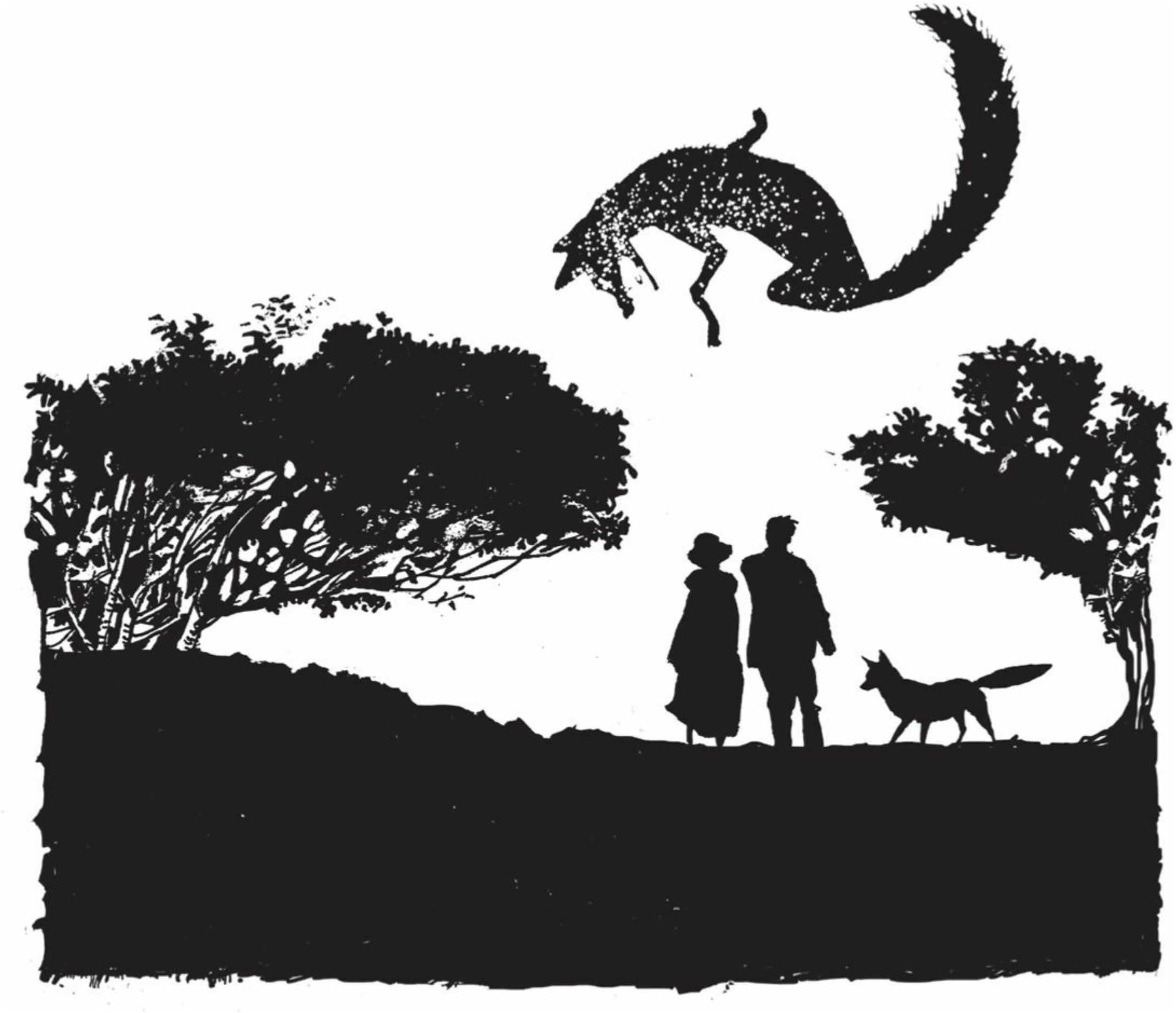

A WHOLE FLOCK OF BIRDS SETTLED ON THE HOUSE!

A whole flock of birds settled on the house!

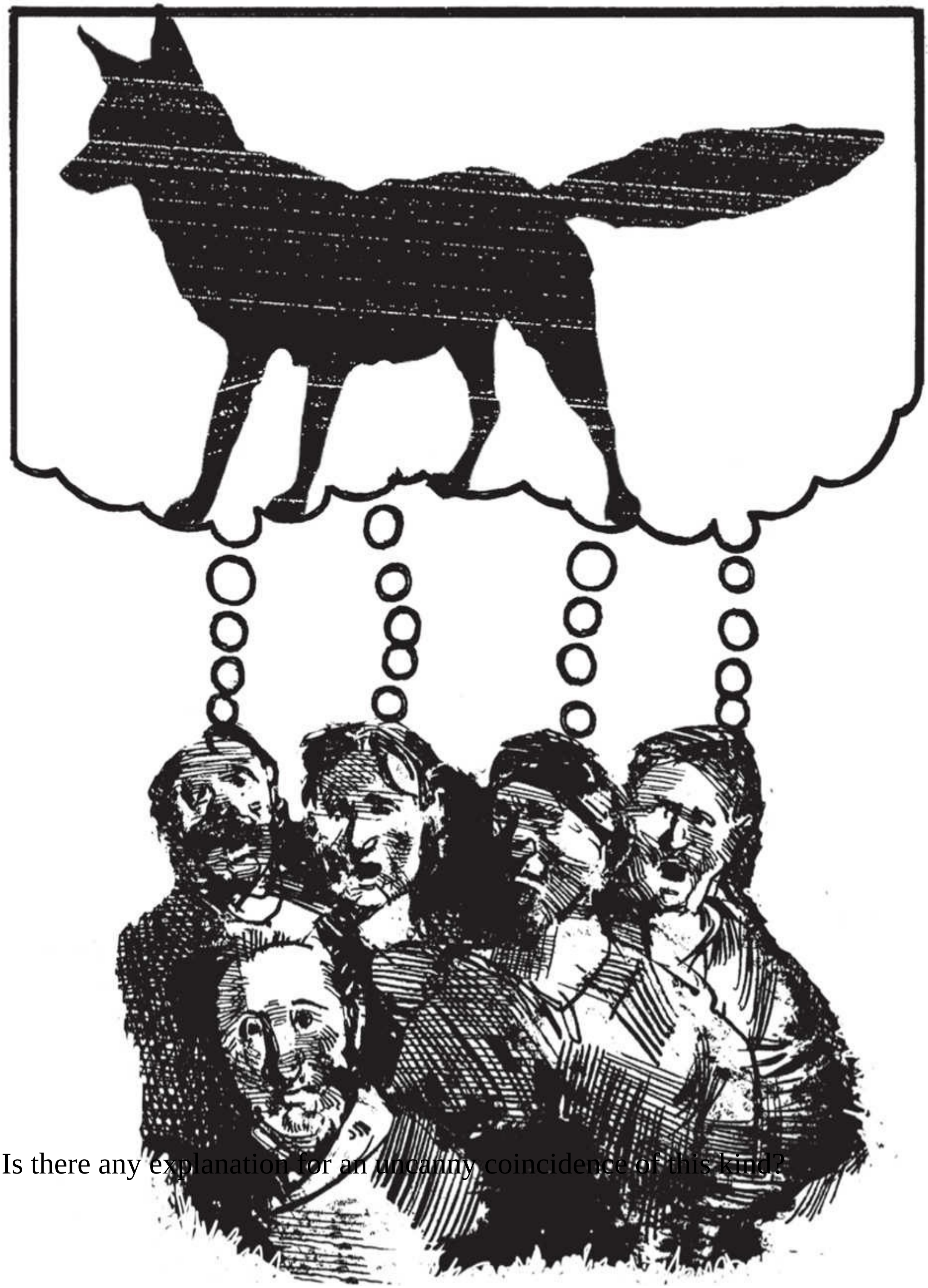
The Fox

Jung realised that the omens and coincidences occurring in his analytic practice bridged the subject-object split and its stranglehold on Western thought. This points to a pre-Enlightenment unity, a providential interconnectedness of all things. For Jung, the *image* of the unity of self and intelligible cosmos was the mandala (p.65), but the *experience* of it was in meaningful coincidences. He describes the following incident:

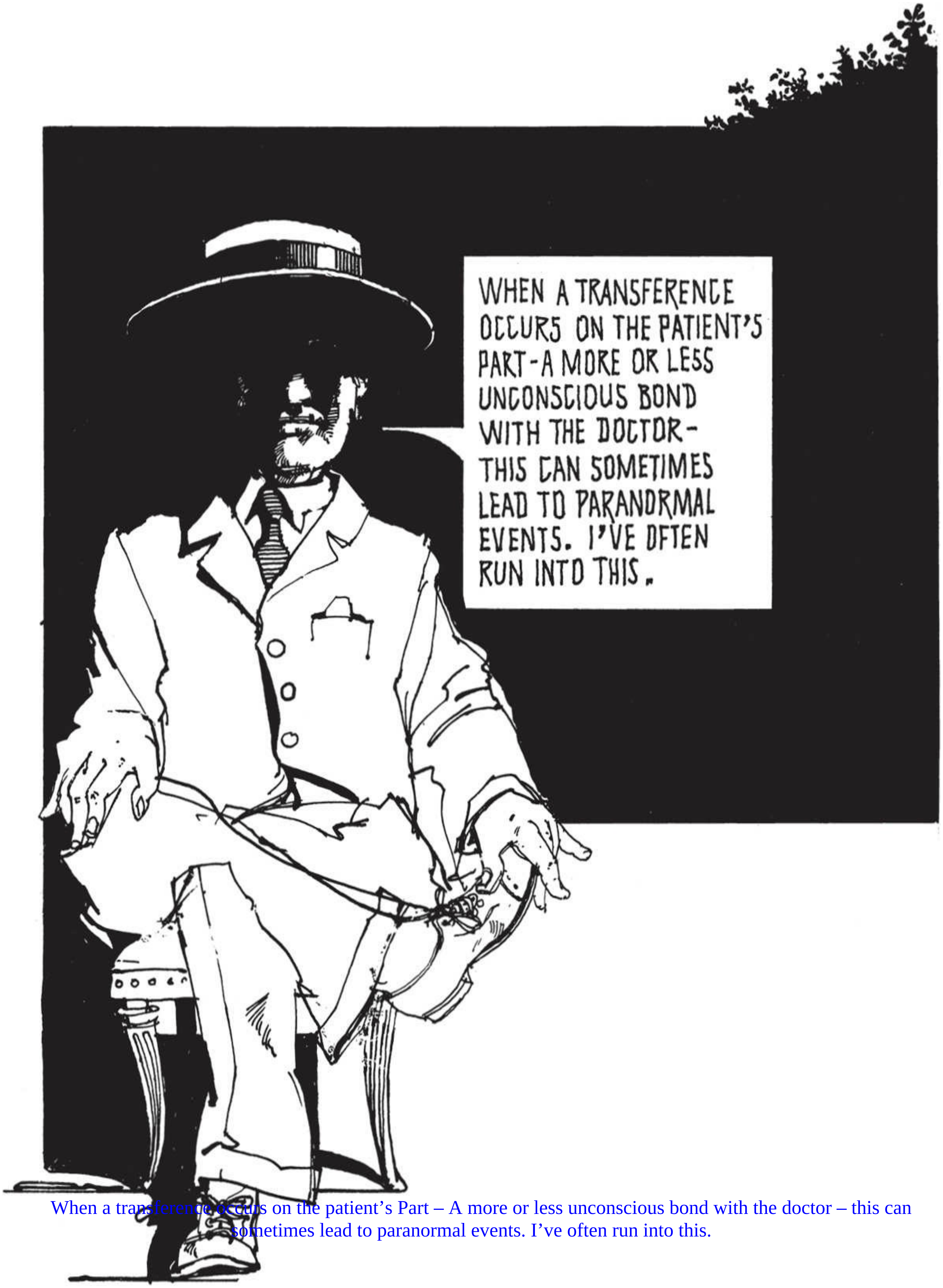
“I walk with a woman patient in a wood. She tells me about the first dream in her life that had made an everlasting impression upon her. She had seen a spectral fox coming down the stairs in her parental home. At this moment a real fox comes out of the trees not 40 yards away and walks quietly on the path ahead of us for several minutes. The animal behaves as if it were a partner in the human situation. (One fact is no fact, but when you have seen many, you begin to sit up.)”



Both analyst and patient are in something together, but that something is not simply a projection by either or both of them. The “something” is bound up with them and is also independent of them. This has serious implications for any form of analysis or counselling, suggesting that psyche is not confined to the mind or body of the person but pertains to the collective unconscious (p.67), a level of reality that is impersonal yet mysteriously intertwined with the personal. It manifests not only in human beings but also in animals and physical circumstances.



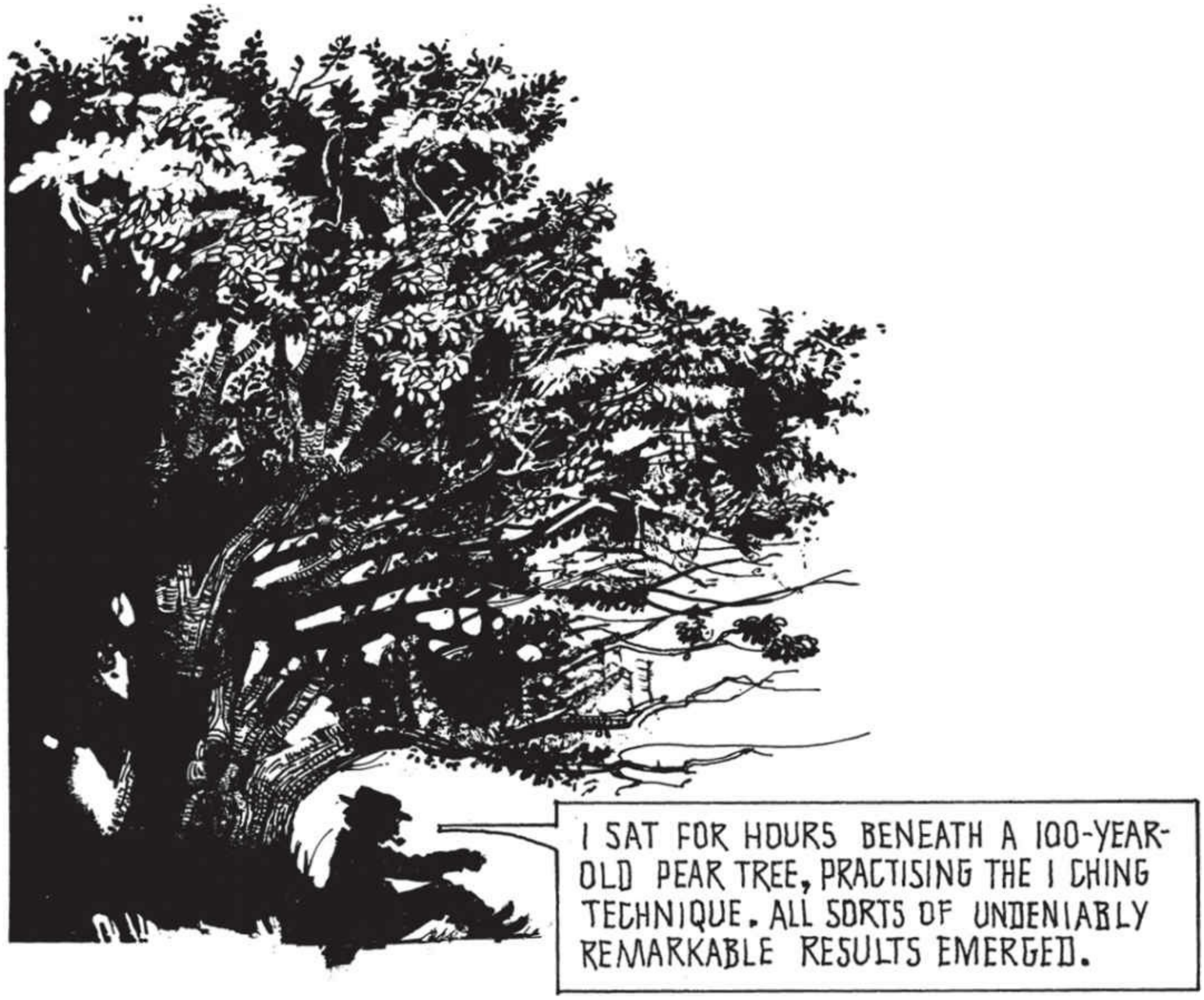
Is there any explanation for an uncanny coincidence of this kind?


WHEN A TRANSFERENCE OCCURS ON THE PATIENT'S PART - A MORE OR LESS UNCONSCIOUS BOND WITH THE DOCTOR - THIS CAN SOMETIMES LEAD TO PARANORMAL EVENTS. I'VE OFTEN RUN INTO THIS.

When a transference occurs on the patient's Part – A more or less unconscious bond with the doctor – this can sometimes lead to paranormal events. I've often run into this.

Jung's intuitive gifts, coupled with the sheer force of his personality, led to his being seen as a guru figure, the "wise old man" of Kusnacht. His acceptance of the psychic reality of omens led naturally to the exploration of divination – especially the Chinese oracle book, the **I Ching** or **Book of Changes.**

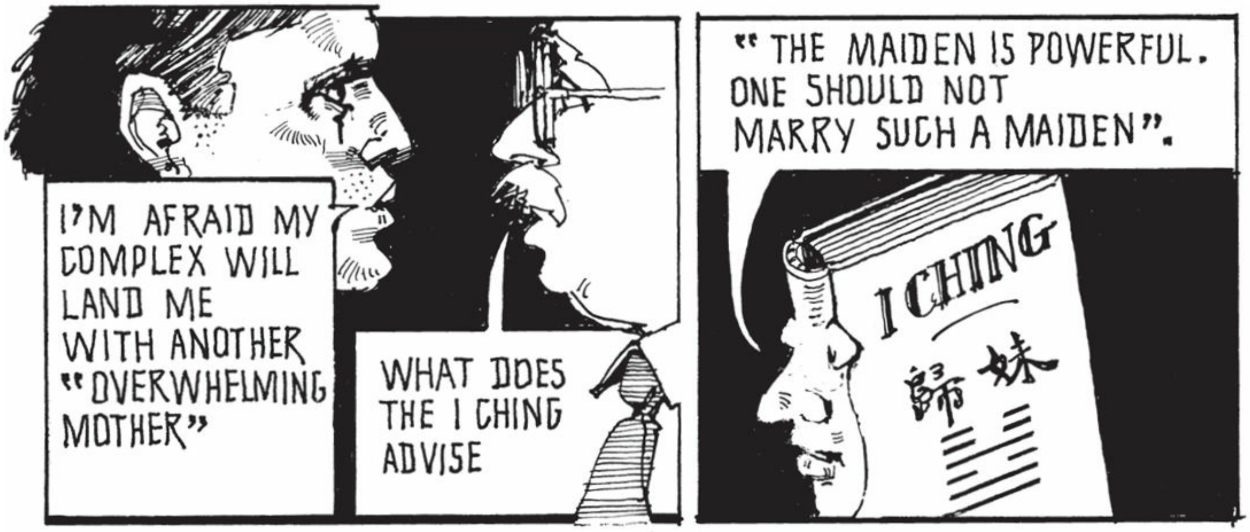
Since 1920, Jung had been fascinated with the **I Ching.** One summer in Bollingen, he cut himself a bunch of oracle reeds.


I SAT FOR HOURS BENEATH A 100-YEAR-OLD PEAR TREE, PRACTISING THE I CHING TECHNIQUE. ALL SORTS OF UNDENIABLY REMARKABLE RESULTS EMERGED.

I sat for hours beneath a 100-year-old pear tree, practising the I ching technique. All sorts of undeniably remarkable results emerged.

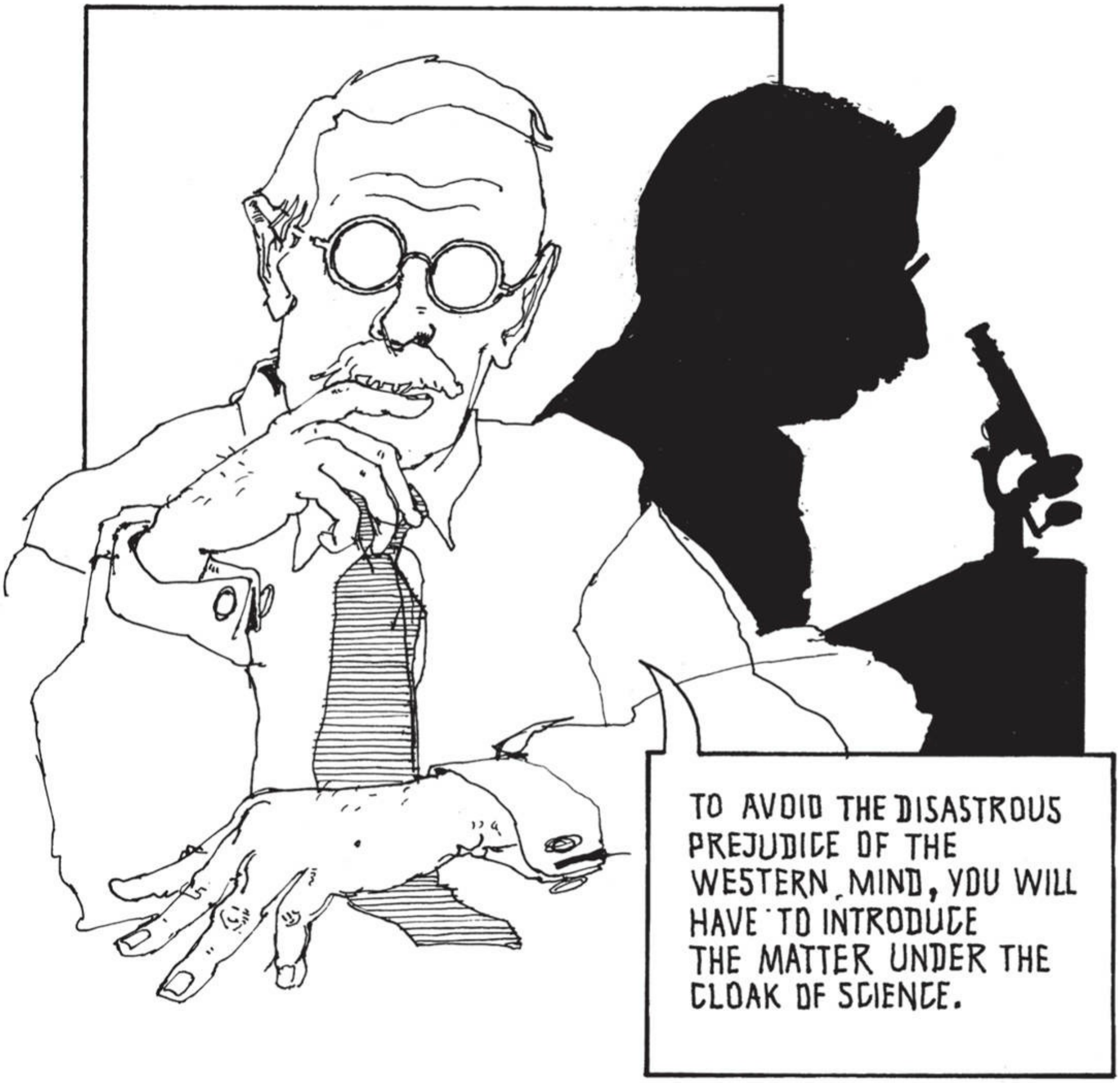
What is the link between **psychic** and **physical** events?

Jung used the **I Ching** with his patients. For example, a young man with a strong mother complex felt unsure about marrying a certain girl.


I'M AFRAID MY COMPLEX WILL LAND ME WITH ANOTHER "OVERWHELMING MOTHER"
WHAT DOES THE I CHING ADVISE
"THE MAIDEN IS POWERFUL. ONE SHOULD NOT MARRY SUCH A MAIDEN".
I CHING
歸妹

I'm afraid my complex will land me with another "overwhelming mother"
What does the I ching advise
"The maiden is powerful. One should not marry such a maiden".

Jung was acutely aware of the "pernicious misunderstandings" which exist among Westerners hostile to divination. Advising an unknown correspondent not to establish an I Ching Institute, Jung warned him…


TO AVOID THE DISASTROUS PREJUDICE OF THE WESTERN MIND, YOU WILL HAVE TO INTRODUCE THE MATTER UNDER THE CLOAK OF SCIENCE.

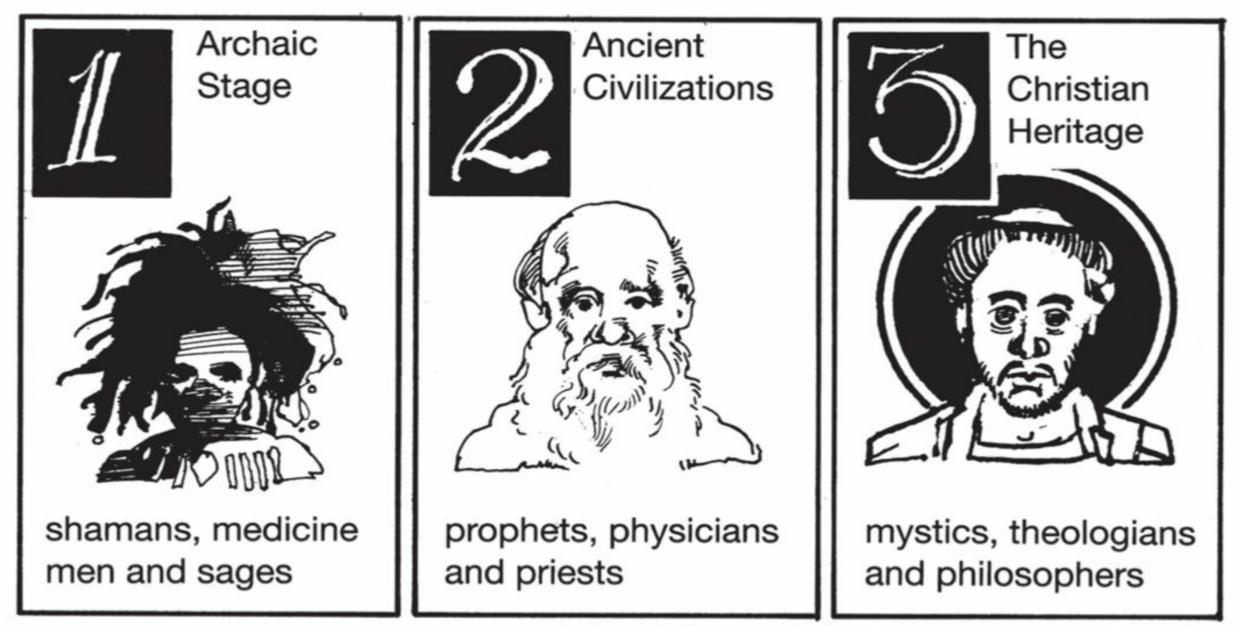
To avoid the disastrous prejudice of the western mind, you will have to introduce the matter under the cloak of science.

Once again, we see the ambiguous relationship between Jung’s Number 2 world of the mystic diviner, and the Number 1 area of the scientist and rationalist. This contrast is persistent throughout Jung’s life and work. It is the antagonism of opposites – mind and matter, spirit and body, order and chaos, eternity and death, etc. – which underlies all of Western thought itself.

Psychology of Religion

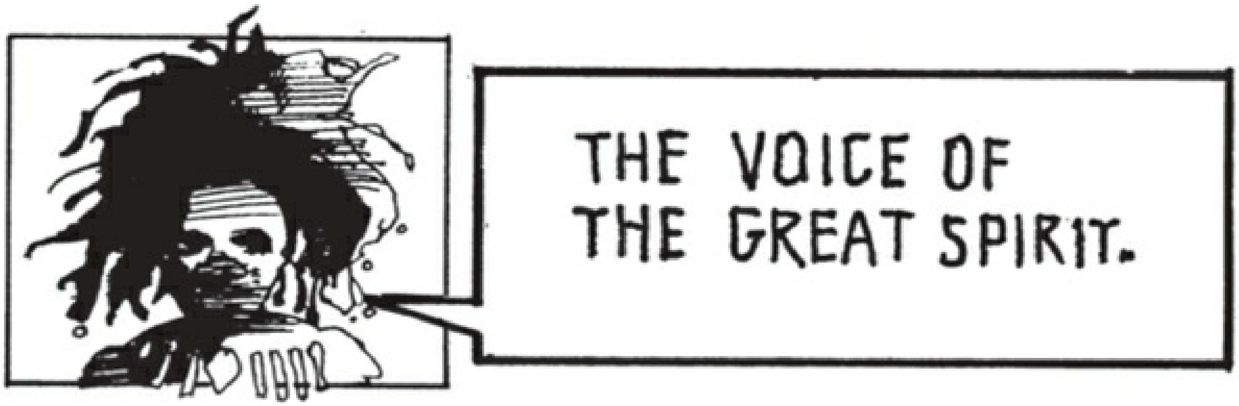
As a scientist and rationalist – what was Jung looking for in the "psychology of religion"?

What we call "religion" evolved through a series of stages…


1
Archaic Stage
shamans, medicine men and sages
2
Ancient Civilizations
prophets, physicians and priests
3
The Christian Heritage
mystics, theologians and philosophers

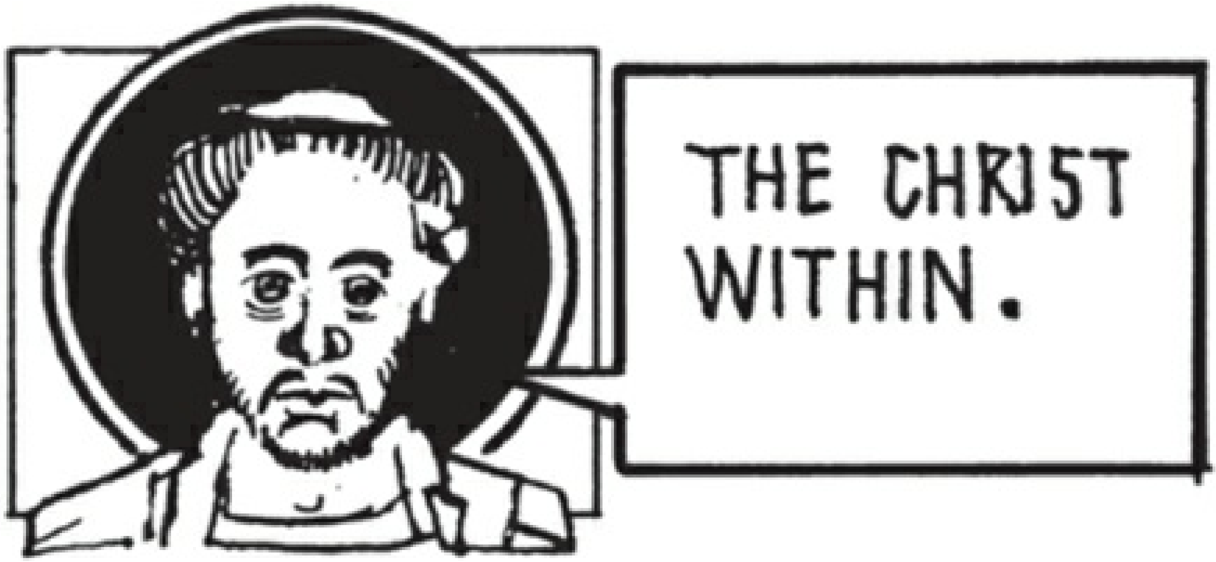
All these religious figures, at every stage of history, share one thing in common – the inner experience of divinity. Jung calls this experience, **numinous** (from the Latin, **numen** or **numina**, "the presiding god".)

When the shaman hears…


THE VOICE OF
THE GREAT SPIRIT.

The voice of the great spirit.

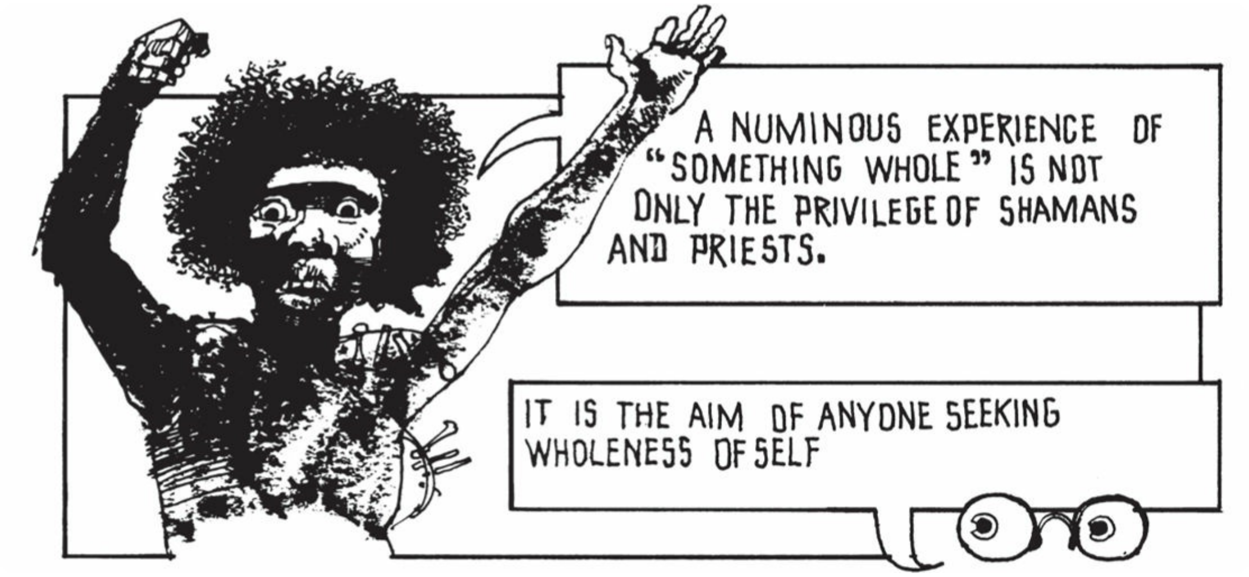
Or the Christian mystic experiences…


THE CHRIST
WITHIN.

The Christ within.

Both are referring to an archetype of **wholeness**, the archetype of **Self**, represented as an image of God.

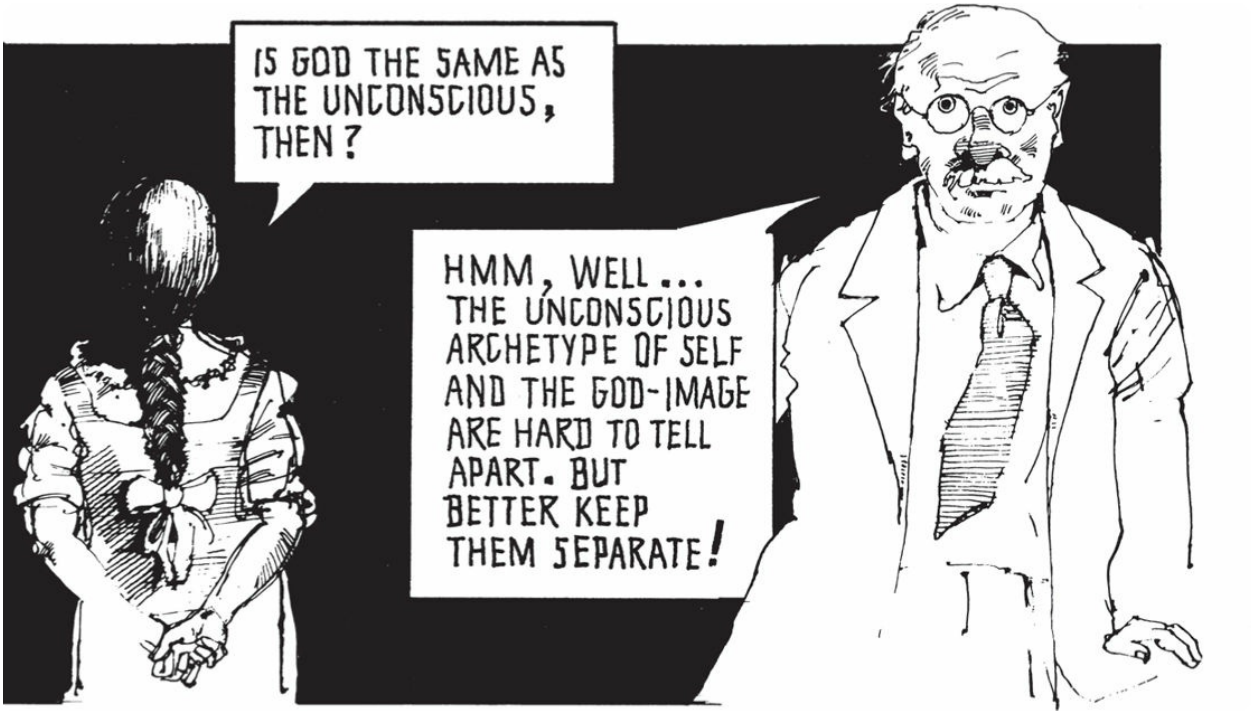
All religions confirm the existence of "something whole", independent of the individual ego and whose nature transcends consciousness.


A NUMINOUS EXPERIENCE OF "SOMETHING WHOLE" IS NOT ONLY THE PRIVILEGE OF SHAMANS AND PRIESTS.
IT IS THE AIM OF ANYONE SEEKING WHOLENESS OF SELF

A numinous experience of “something whole” is not only the privilege of shamans and priests.
It is the aim of anyone seeking wholeness of self

What the numinous experience of “inner divinity” really points to is the process of **individuation.**

The archetype of wholeness manifests itself in dreams, myths and fantasies. It occupies a central position in the unconscious and tends to relate all other archetypes to this centre which is approximate to the God-image.


IS GOD THE SAME AS THE UNCONSCIOUS, THEN?
HMM, WELL... THE UNCONSCIOUS ARCHETYPE OF SELF AND THE GOD-IMAGE ARE HARD TO TELL APART. BUT BETTER KEEP THEM SEPARATE!

Is god the same as the unconscious, then?
Hmm, well … the unconscious archetype of self and the god-image are hard to tell apart. But better keep the separate!

Symbolism of the Catholic Mass

When the Christian faith speaks of "salvation through Christ", it is referring to the individuation process (salvation) and an image of wholeness or Self (the God-image, Christ). This individuation process is ritually dramatized by the Catholic mass in which the bread and wine symbolize Christ.

Rituals in which a god is transformed into food and eaten existed long before Christianity. Jung mentions an Aztec rite. A dough was made out of the seeds of the prickly poppy…

IT WAS MOULDED INTO THE FIGURE OF THE GOD HUITZILOPOCHTLI.

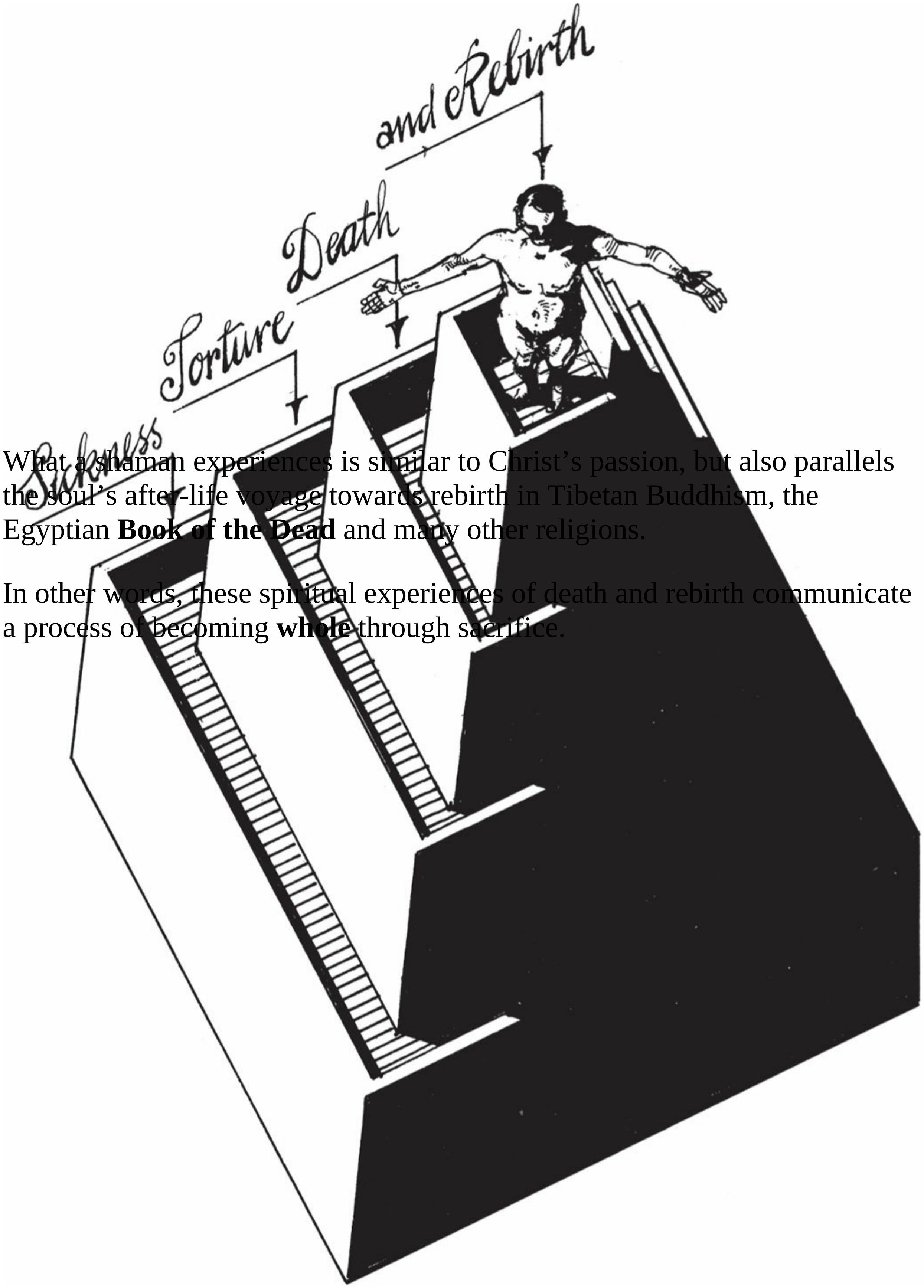
It was moulded into the figure of the god Huitzilopochtli.

This god figure was dismembered, distributed and eaten by the worshippers.

The eating of Christ’s “body and blood” in the Catholic mass not only commemorates his sacrifice and death, but symbolizes his resurrection and **transmutation** into the immortal body of his Church.

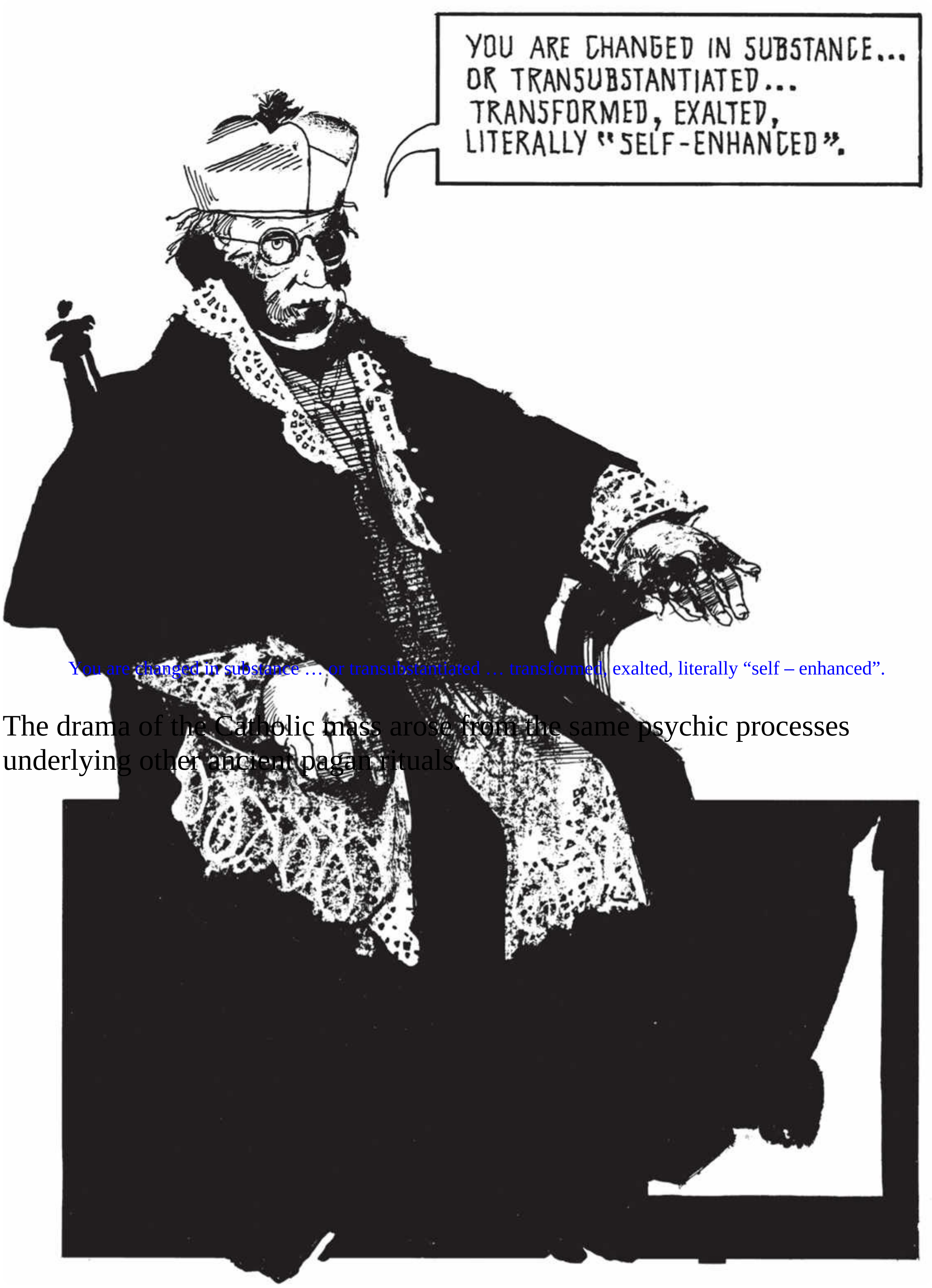
Sacrificial dismemberment, death and rebirth are ritual steps of a transmutation process also undergone by tribal shamans from archaic times even to this day.

The shaman’s spirit “leaves his body” and goes on a visionary pilgrimage, during which he experiences…


Sickness
Torture
Death
and Rebirth

What a shaman experiences is similar to Christ’s passion, but also parallels the soul’s after-life voyage towards rebirth in Tibetan Buddhism, the Egyptian **Book of the Dead** and many other religions.

In other words, these spiritual experiences of death and rebirth communicate a process of becoming **whole** through sacrifice.

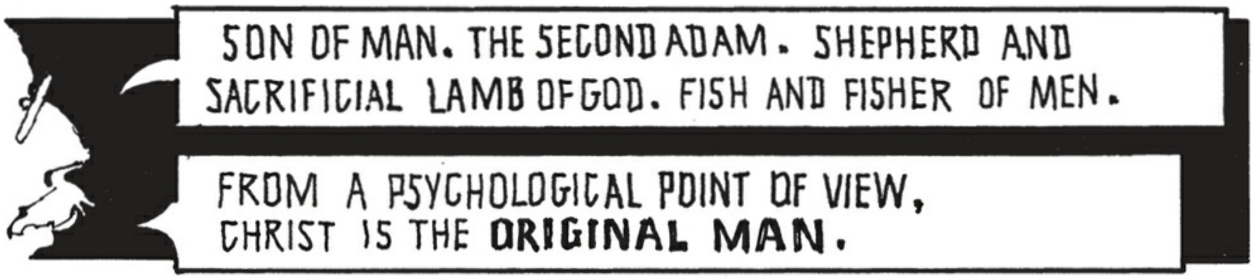

YOU ARE CHANGED IN SUBSTANCE... OR TRANSUBSTANTIATED... TRANSFORMED, EXALTED, LITERALLY "SELF-ENHANCED".

You are changed in substance … or transubstantiated … transformed, exalted, literally “self – enhanced”.

The drama of the Catholic mass arose from the same psychic processes underlying other ancient pagan rituals.

Christ, an Archetype of the Self

Jesus is known as “the Christ”, from the Greek **Khristos**, meaning anointed King or Messiah. But he has many other titles.

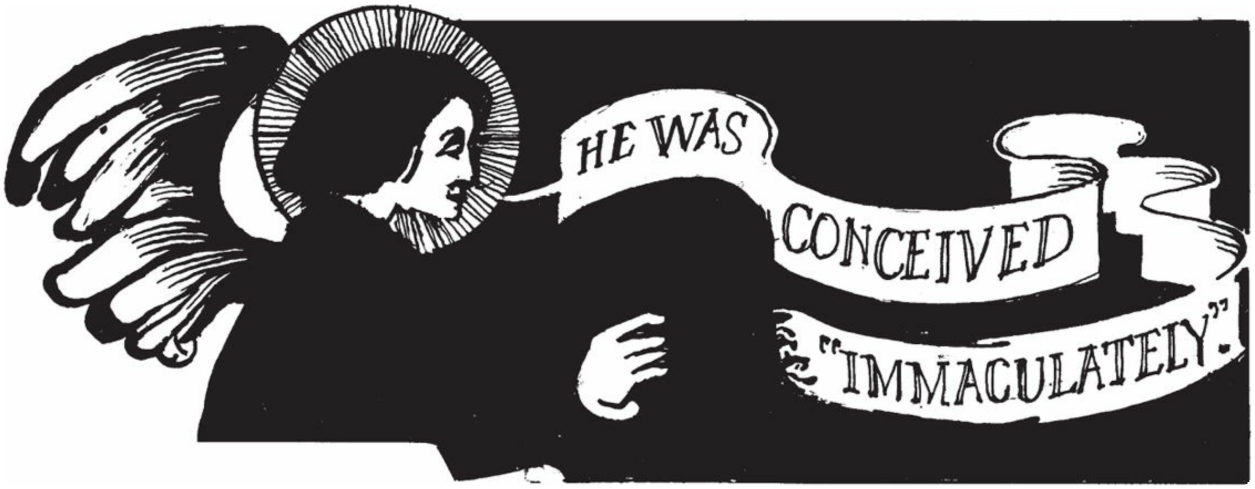

SON OF MAN. THE SECOND ADAM. SHEPHERD AND SACRIFICIAL LAMB OF GOD. FISH AND FISHER OF MEN.
FROM A PSYCHOLOGICAL POINT OF VIEW, CHRIST IS THE ORIGINAL MAN.

Son of man. The second Adam. Shepherd and sacrificial lamb of god. Fish and fisher of men.
From a psychological point of view, Christ is the Original man.

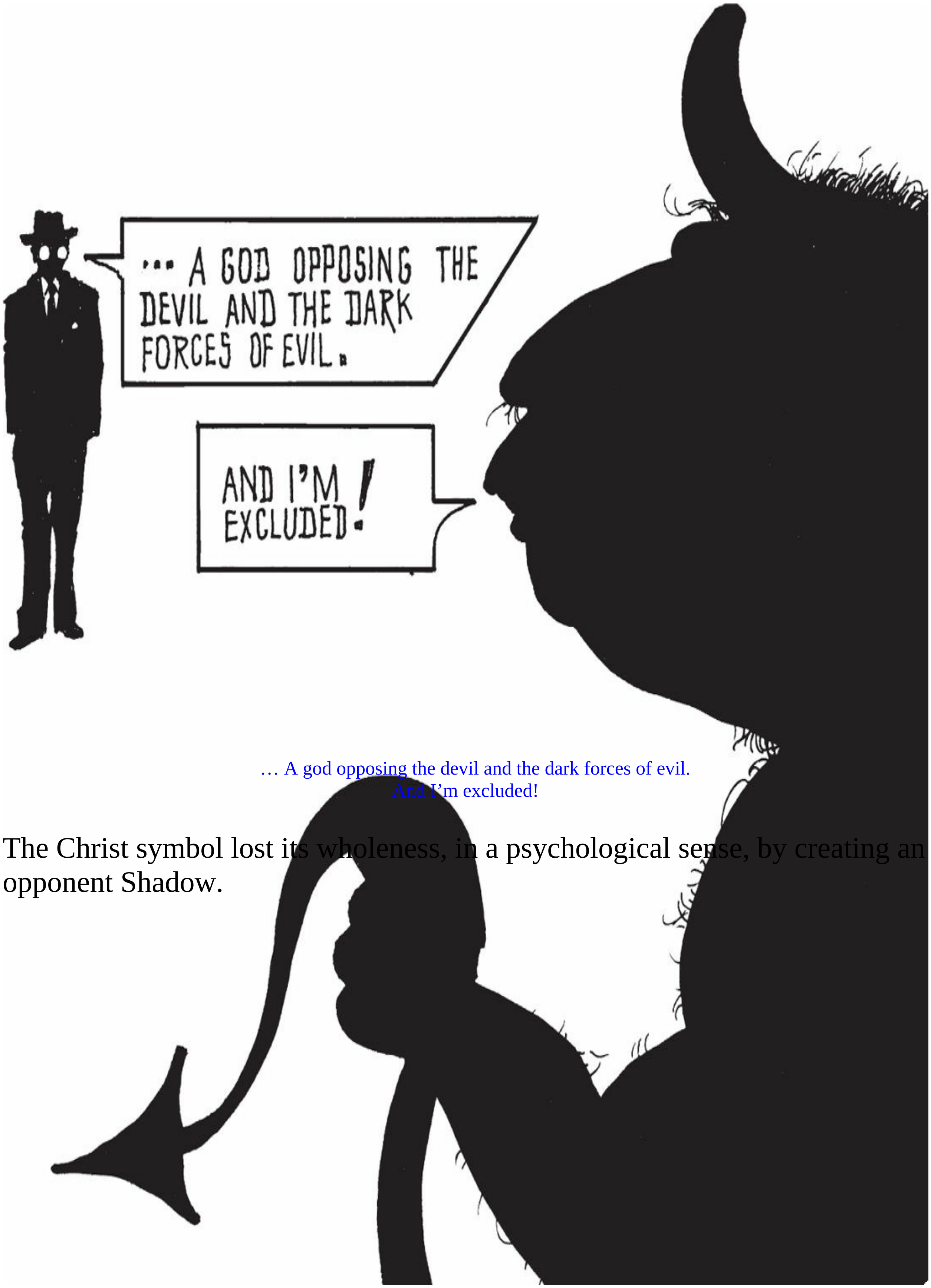
He represents wholeness of personality which surpasses and includes the ordinary man.

Jung defines the “whole person” as the **Self.** In the archetypal symbolism of the Mass, Christ represents the Self, and the Mass itself dramatizes the individuation process. The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ.

In early mystical Christianity, Christ had represented a totality that even embraced the anima or **Shadow** side of man. But the Church later developed an extremely one-sided image of Christ.



A redeemer – all goodness and light – who reflects a perfectly good Father…

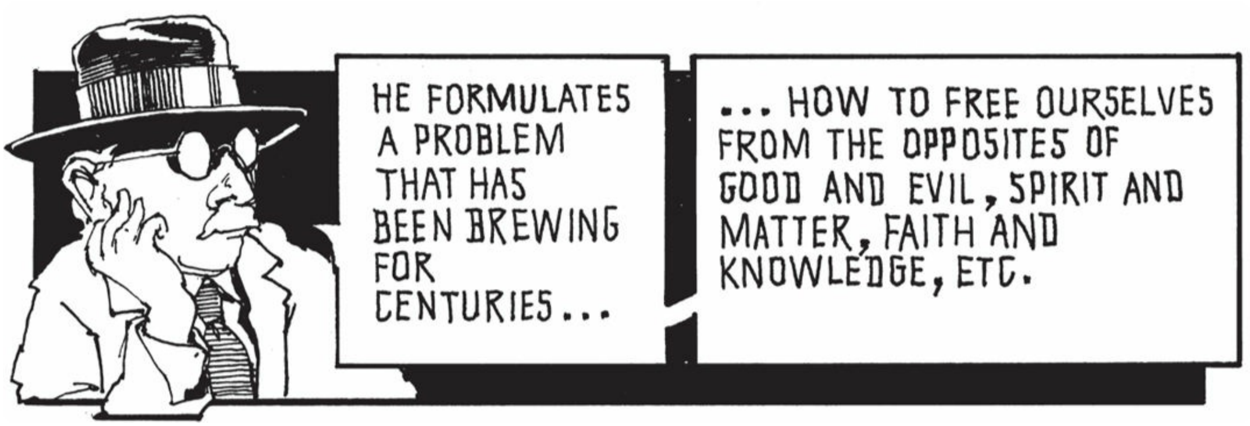

... A GOD OPPOSING THE DEVIL AND THE DARK FORCES OF EVIL.
AND I'M EXCLUDED!

… A god opposing the devil and the dark forces of evil.
And I'm excluded!

The Christ symbol lost its wholeness, in a psychological sense, by creating an opponent Shadow.

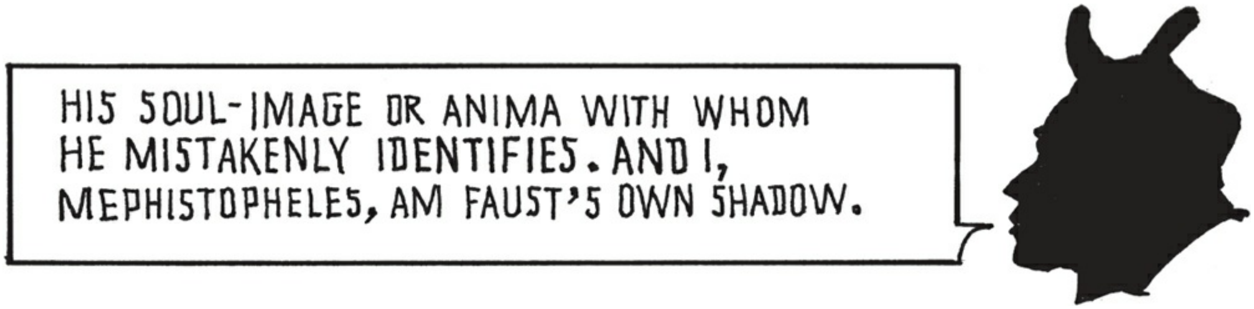
The Faust Legend

Goethe’s **Faust** tells the story of a 16th century German alchemist who sold his soul to Satan in exchange for diabolical powers. Faust is profoundly significant because he exemplifies the spiritual dilemma of modern scientific man.


HE FORMULATES A PROBLEM THAT HAS BEEN BREWING FOR CENTURIES...
... HOW TO FREE OURSELVES FROM THE OPPOSITES OF GOOD AND EVIL, SPIRIT AND MATTER, FAITH AND KNOWLEDGE, ETC.

He formulates a problem that has been brewing for centuries …
… How to free ourselves from the opposites of good and evil, spirit and matter, faith and knowledge, etc.

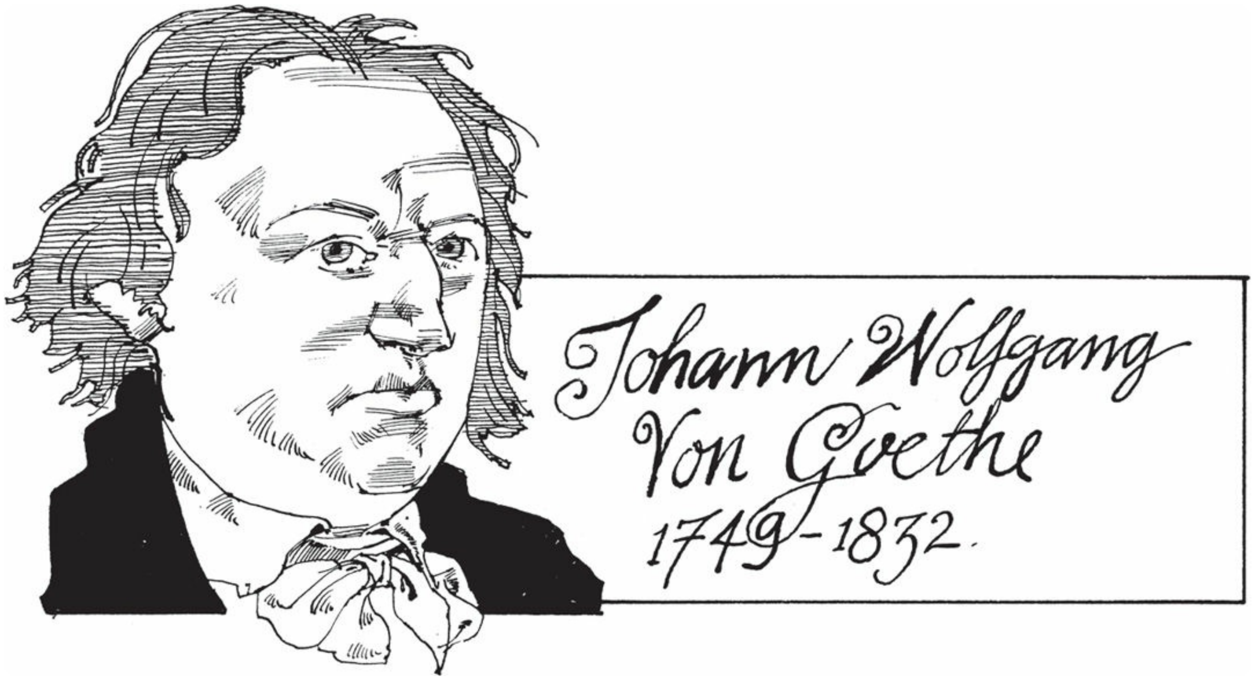
Faust dreams of possessing Helen of Troy.


HIS SOUL-IMAGE OR ANIMA WITH WHOM HE MISTAKENLY IDENTIFIES. AND I, MEPHISTOPHELES, AM FAUST’S OWN SHADOW.

His soul-image or anima with whom he mistakenly identifies. And I, Mephistopheles, am faust’s own shadow.

The Faust drama exemplifies the difficulties of individuation for persons in the Christian and scientific worlds.

Jung saw much of himself in Faust, inspired in part by a family rumour that suggested he might be Goethe’s illegitimate great grandson.

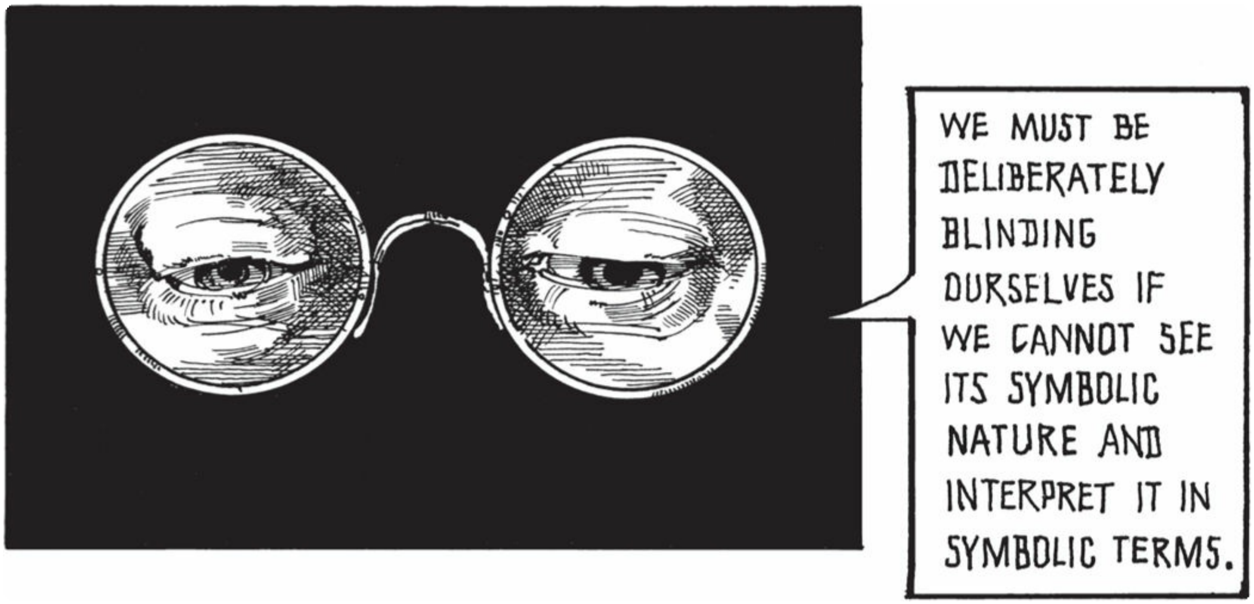

Johann Wolfgang
Von Goethe
1749-1832.

The Fourth Term

Such an irreducible divide between good and evil means that Christianity cannot unite the opposites found in nature. Most religions address the problem of opposites – good and evil, male and female, yin and yang, etc. But Christianity equates the feminine either with an immaculate Virgin Mary or with the wicked temptress Eve.

The sexual nature of the feminine is darkened and repressed, leaving a Christ-figure so over-identified with light that he inevitably casts a Shadow. An early sect of heretic Christian mystics, the Gnostics, had tried to complete the Trinity of Father, Son and Holy Ghost with a **fourth term** – the darker, mysterious, feminine dimension of nature.

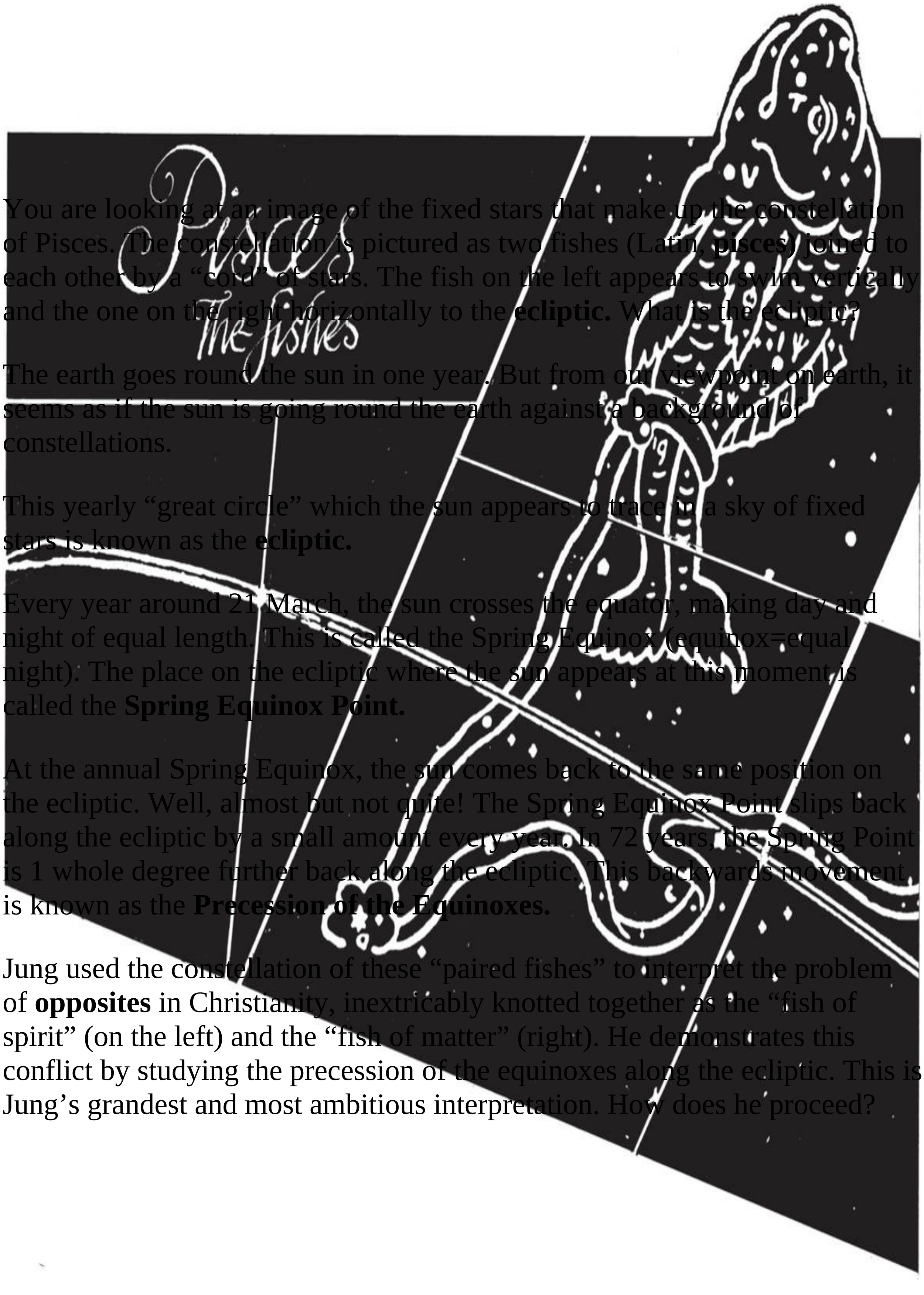
In 1950, the Pope declared the doctrine of the Blessed Virgin’s Assumption – her literal “heavenly transportation” and reunion with the Son as the Celestial Bride. Jung saw this as the Church’s unconscious recognition of the “fourth term”. He called it “the most important religious event since the Reformation”.


WE MUST BE DELIBERATELY BLINDING OURSELVES IF WE CANNOT SEE ITS SYMBOLIC NATURE AND INTERPRET IT IN SYMBOLIC TERMS.

We must be deliberately blinding ourselves if we cannot see its symbolic nature and interpret it in symbolic terms.

Jung traces the dilemma of Christianity’s struggle in one of his boldest (and weirdest!) interpretations, matching 2,000 years of European history against the majestic celestial phenomenon of the Great Ages.

The Age of the Fishes



You are looking at an image of the fixed stars that make up the constellation of Pisces. The constellation is pictured as two fishes (Latin, **pisces**) joined to each other by a “cord” of stars. The fish on the left appears to swim vertically and the one on the right horizontally to the **ecliptic.** What is the ecliptic?

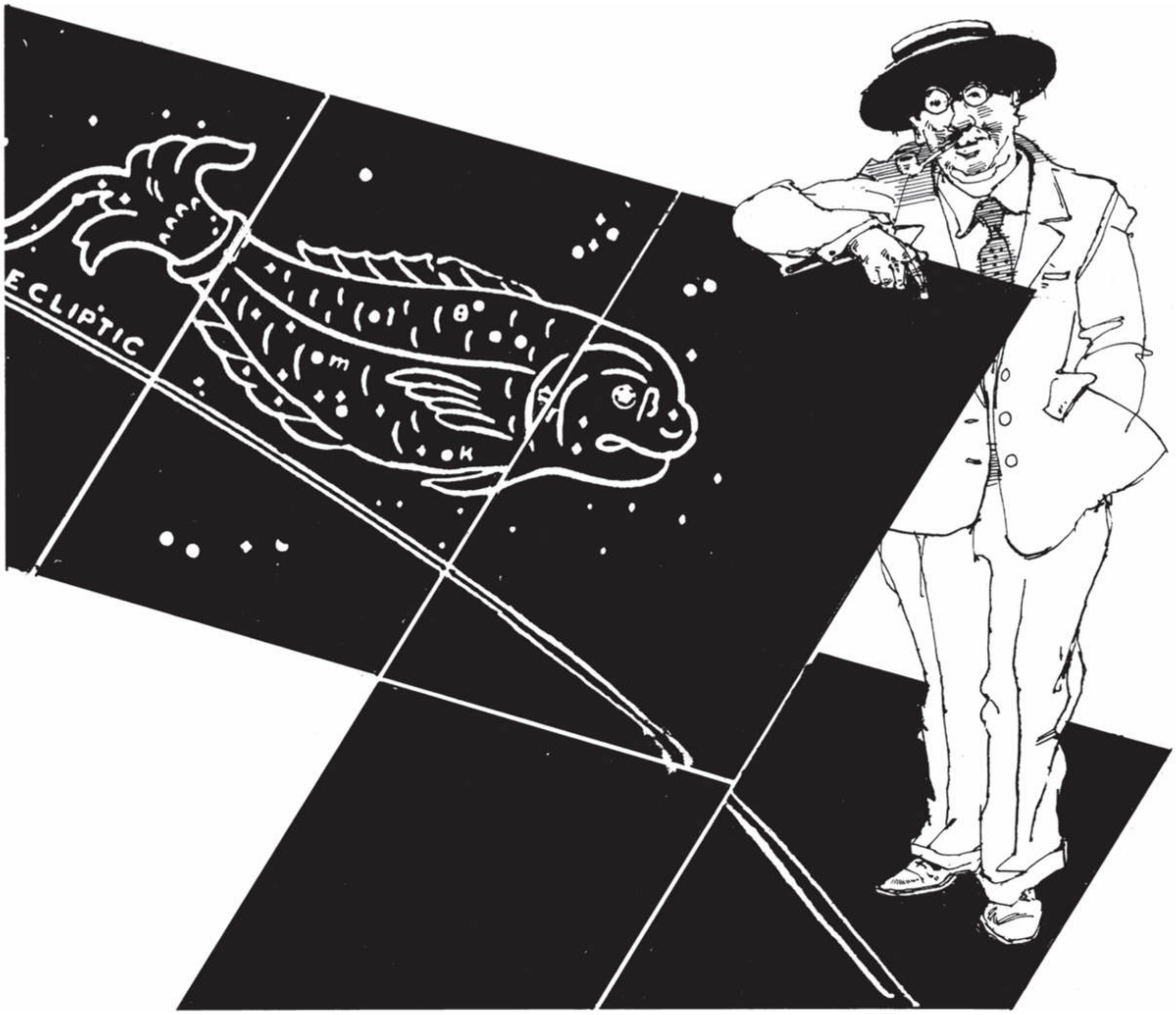
The earth goes round the sun in one year. But from our viewpoint on earth, it seems as if the sun is going round the earth against a background of constellations.

This yearly “great circle” which the sun appears to trace in a sky of fixed stars is known as the **ecliptic.**

Every year around 21 March, the sun crosses the equator, making day and night of equal length. This is called the Spring Equinox (equinox=equal night). The place on the ecliptic where the sun appears at this moment is called the **Spring Equinox Point.**

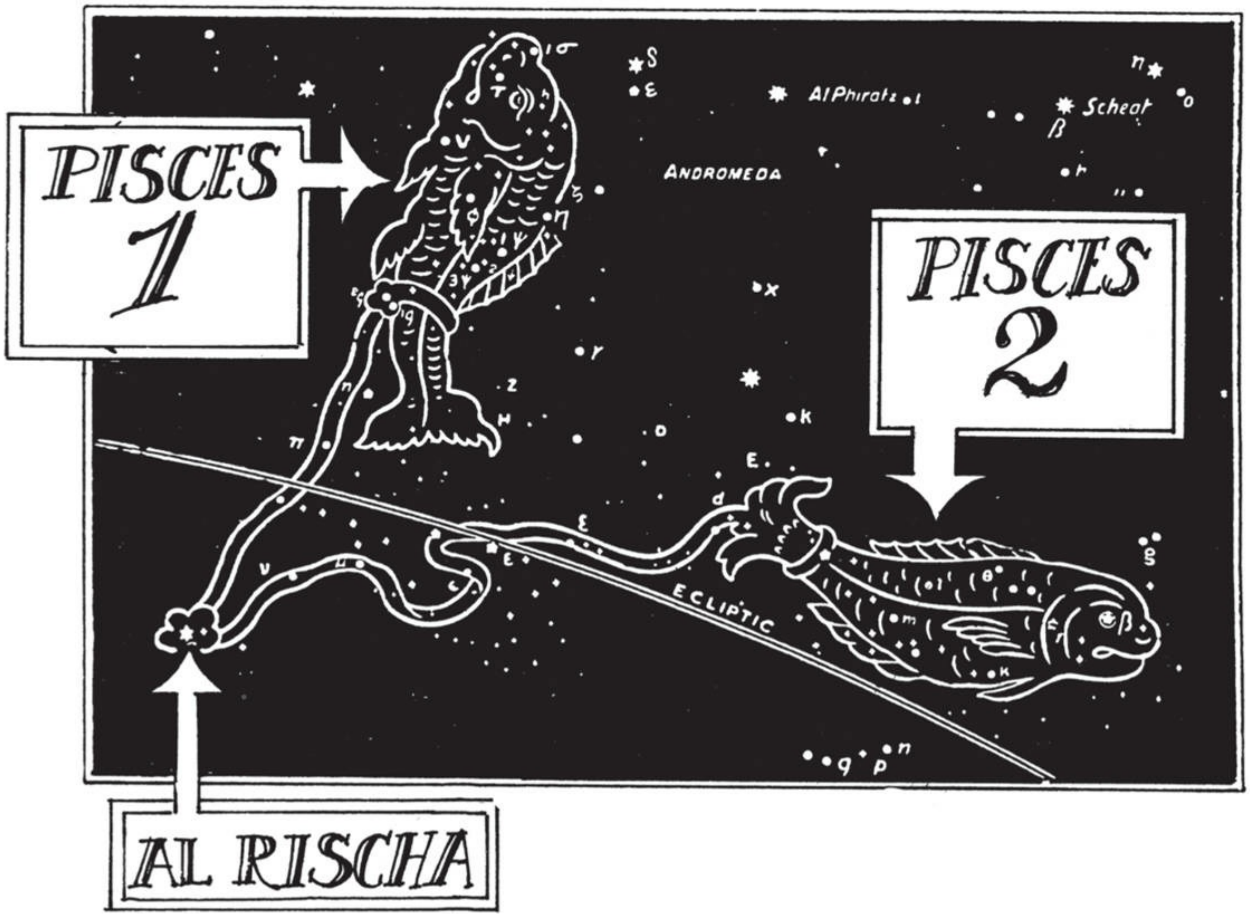
At the annual Spring Equinox, the sun comes back to the same position on the ecliptic. Well, almost but not quite! The Spring Equinox Point slips back along the ecliptic by a small amount every year. In 72 years, the Spring Point is 1 whole degree further back along the ecliptic. This backwards movement is known as the **Precession of the Equinoxes.**

Jung used the constellation of these “paired fishes” to interpret the problem of **opposites** in Christianity, inextricably knotted together as the “fish of spirit” (on the left) and the “fish of matter” (right). He demonstrates this conflict by studying the precession of the equinoxes along the ecliptic. This is Jung’s grandest and most ambitious interpretation. How does he proceed?


ECLIPTIC
θ
m
β
κ

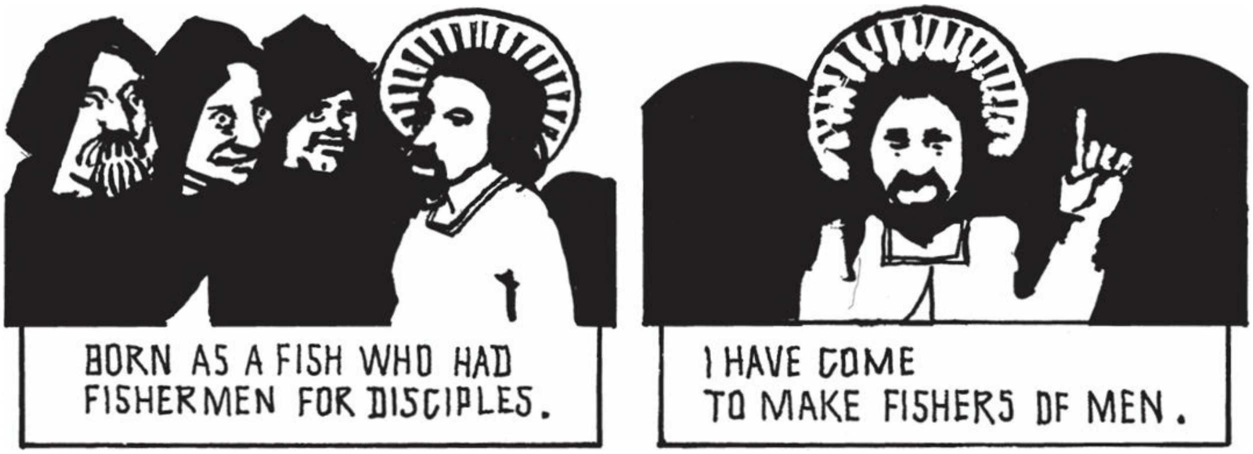
The Birth of Christ in Pisces 1

Let's look more closely at Pisces 1. Jung shows that Christ's birth occurs when the Spring Point is aligned with the star called Al Rischa or the "Knot" where the cord linking the two fishes, and first fish itself, begins.

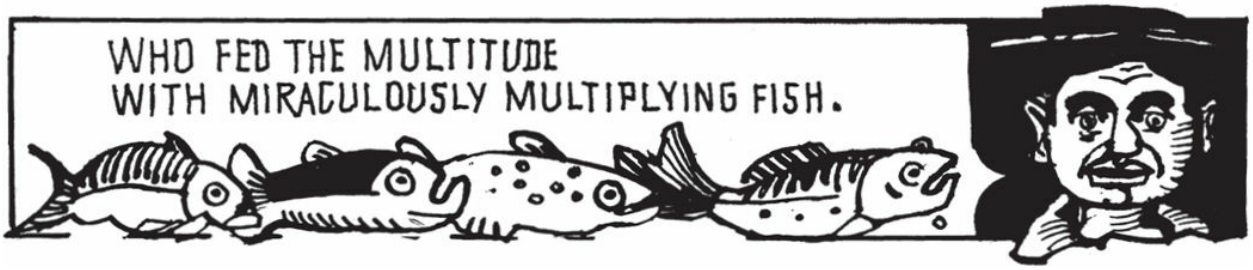


At about this time, in 7 B.C., the star of Bethlehem appeared, which wasn't a star at all but an unusual triple conjunction of the planets Jupiter and Saturn. This triple sighting of the "Star" became personified by the Three Wise Men for whom it heralds the coming of the King (Jupiter) of the Jews (Saturn). Christ is symbolized by Pisces 1, the "fish of spirit", a messiah who announces the new Age of Pisces.

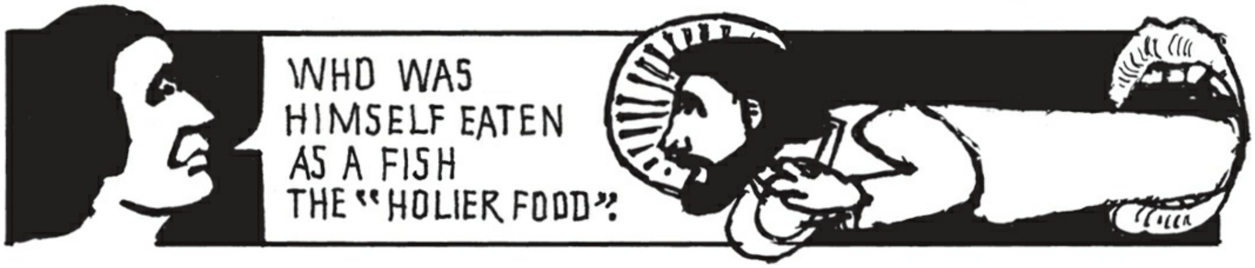
It is astonishing that the star of Bethlehem should appear “by coincidence” at the Spring Point of Pisces, at the inauguration of the New Age. But it is also intriguing that in this age, the “fish” was used as a name and symbol for Christ, the God “who became a man”.


BORN AS A FISH WHO HAD FISHERMEN FOR DISCIPLES.
I HAVE COME TO MAKE FISHERS OF MEN.

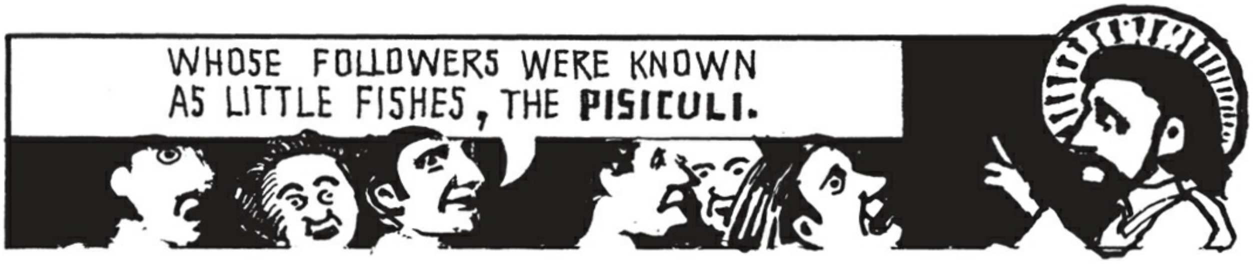
Born as a fish who had fishermen for disciples.
I have come to make fishers of men.


WHO FED THE MULTITUDE WITH MIRACULOUSLY MULTIPLYING FISH.

Who fed the multitude with miraculously multiplying fish.

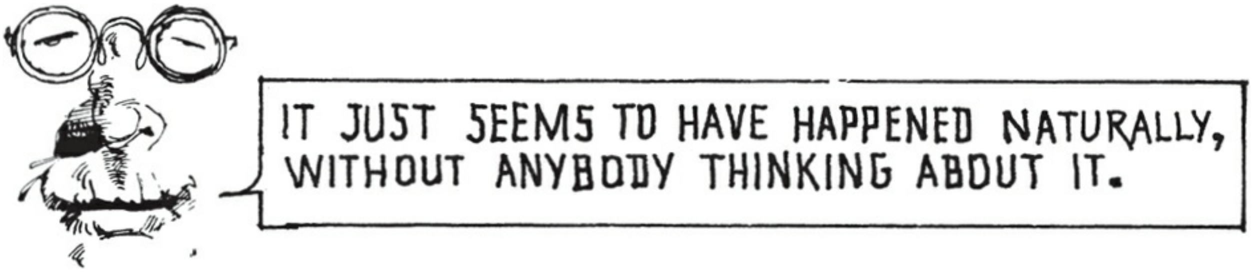

WHO WAS HIMSELF EATEN AS A FISH THE “HOLIER FOOD”.

Who was himself eaten as a fish the “holier food”.


WHOSE FOLLOWERS WERE KNOWN AS LITTLE FISHES, THE PISICULI.

Whose followers were known as little fishes, the pisiculi.

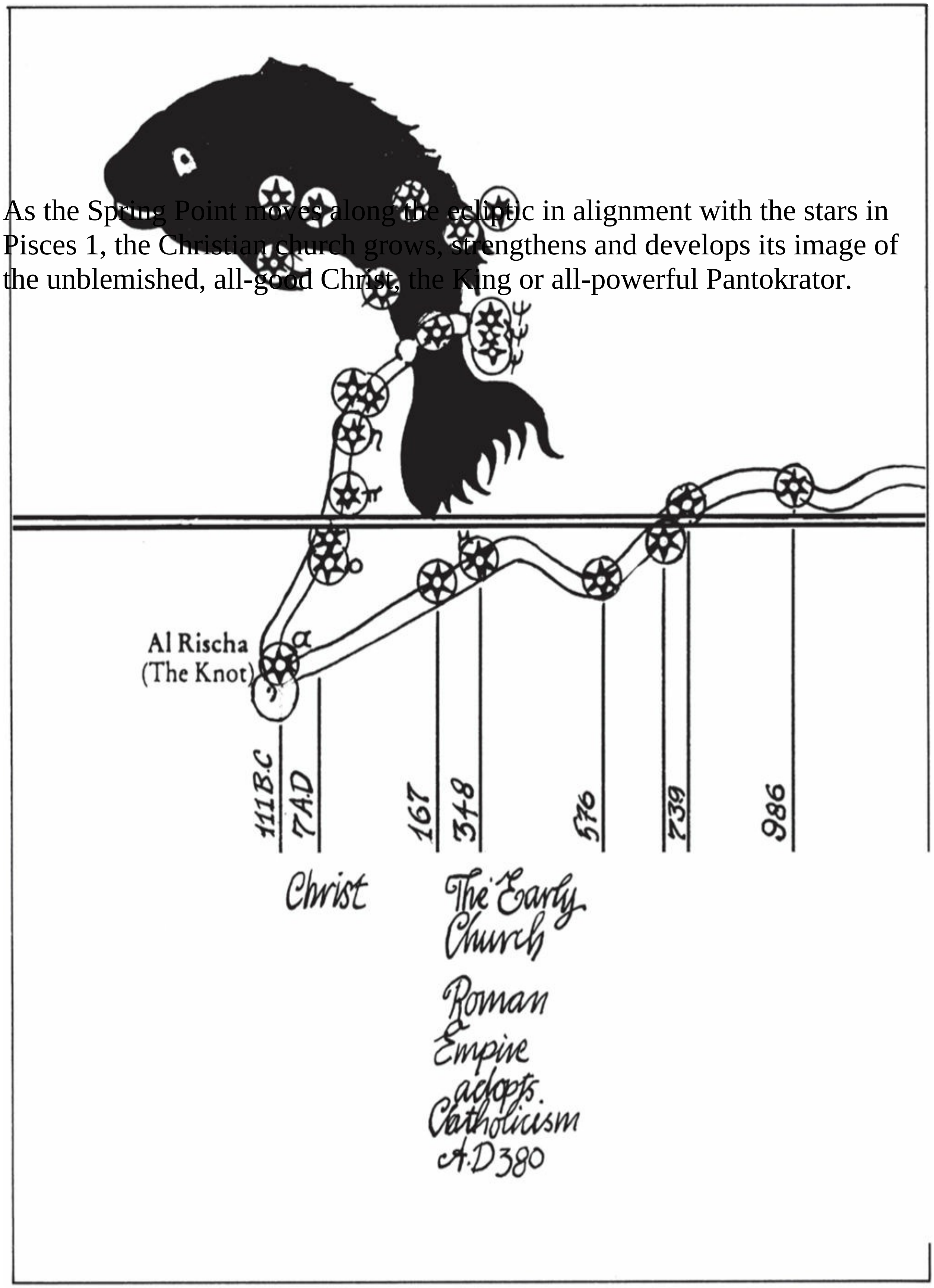
There is no evidence that the fish symbolism was being consciously employed.


IT JUST SEEMS TO HAVE HAPPENED NATURALLY, WITHOUT ANYBODY THINKING ABOUT IT.

It just seems to have happened naturally, without anybody thinking about it.

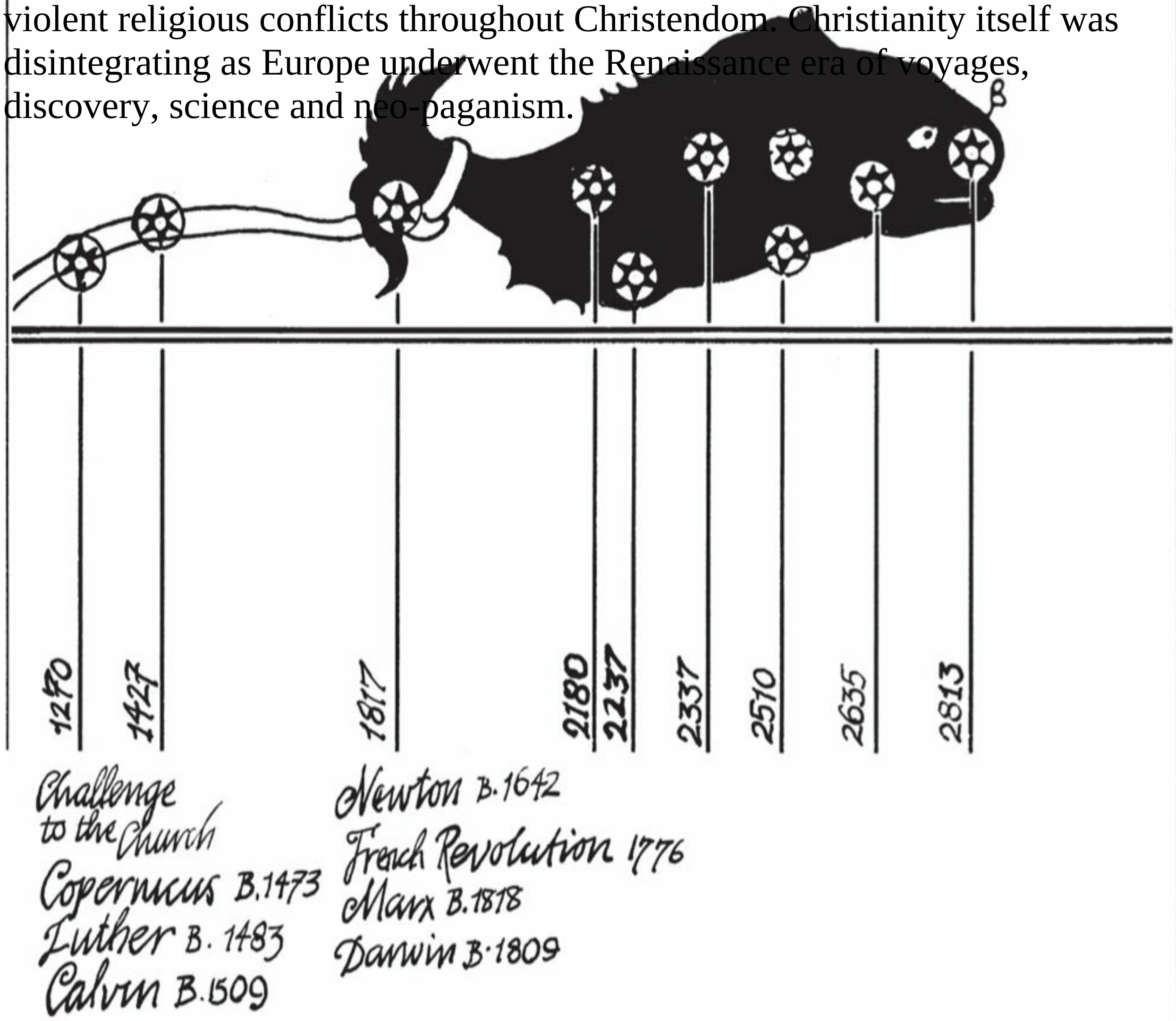
The Spread of Christianity

As the Spring Point moves along the ecliptic in alignment with the stars in Pisces 1, the Christian church grows, strengthens and develops its image of the unblemished, all-good Christ, the King or all-powerful Pantokrator.


Al Rischa
(The Knot)
111 B.C
7 A.D
167
348
576
739
986
Christ
The Early Church
Roman Empire adopts Catholicism A.D 380

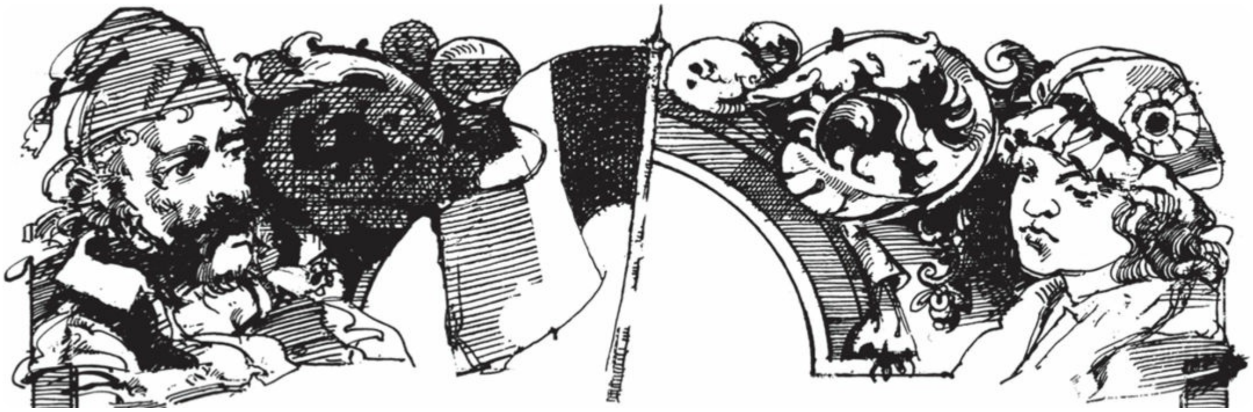
Moving towards the Antichrist

But then, as the Spring Point passes along the cord uniting the two fishes, heretical doctrines begin to flourish, culminating in the Reformation and violent religious conflicts throughout Christendom. Christianity itself was disintegrating as Europe underwent the Renaissance era of voyages, discovery, science and neo-paganism.

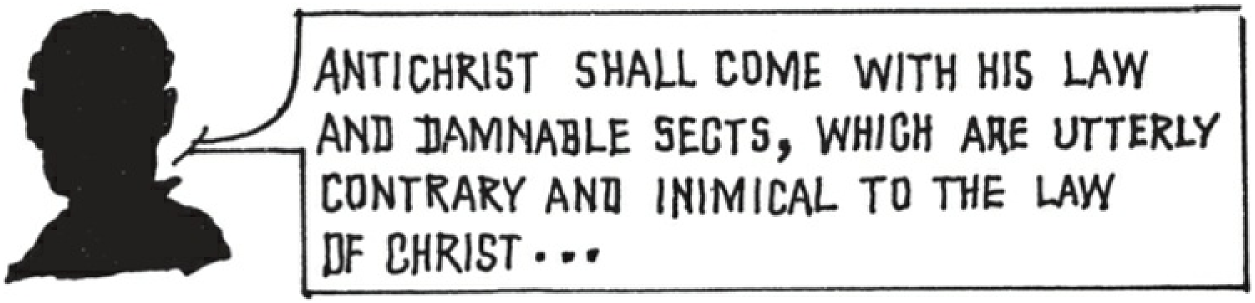

B
1270
1427
1817
2180
2237
2337
2510
2635
2813
Challenge to the Church
Copernicus B.1473
Luther B. 1483
Calvin B.1509
Newton B.1642
French Revolution 1776
Marx B.1818
Darwin B·1809

Prophecies of the Antichrist

Predictions of the Antichrist’s coming were frequently made in this “cord” period, and often dated as 1789 – the year of the French Revolution.



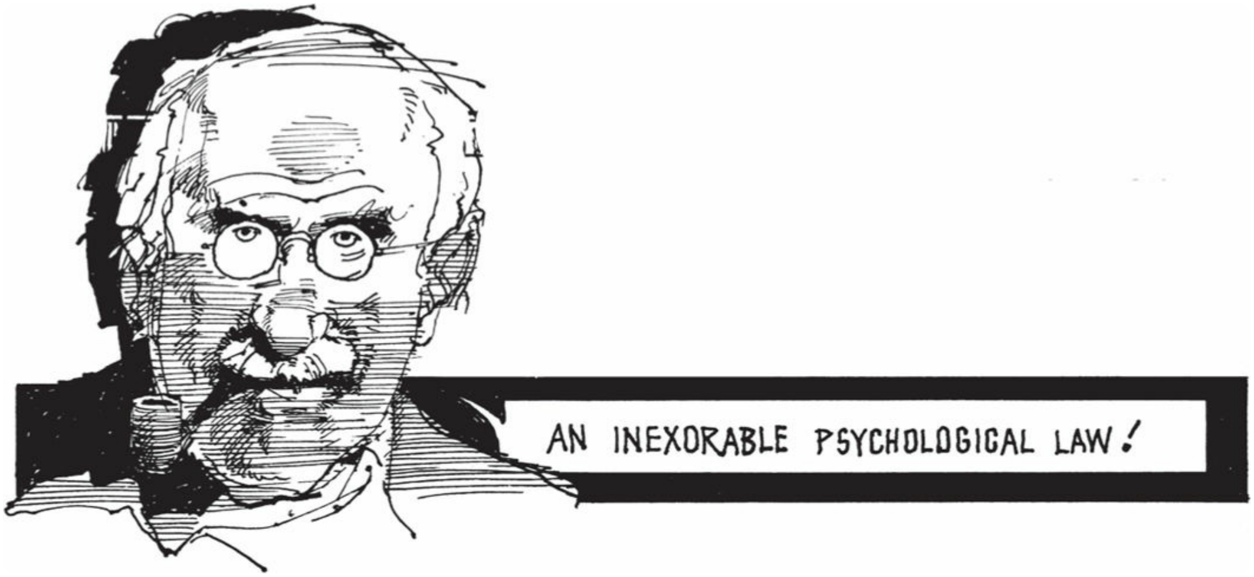
A 9th century Arab astrologer Albumasar had predicted that a critical change would occur “when ten revolutions of Saturn have been completed”. Another astrologer Pierre d’Ailly (1356–1420) used this to forecast the arrival of the Antichrist in 1789.


ANTICHRIST SHALL COME WITH HIS LAW AND DAMNABLE SECTS, WHICH ARE UTTERLY CONTRARY AND INIMICAL TO THE LAW OF CHRIST . . .

Antichrist shall come with his law and damnable sects, which are utterly contrary and inimical to the law of christ …

The physician and astrologer Nostradamus (circa 1555) also forecast the French Revolution.

Jung interprets the coming of the Antichrist as a Shadow cast by the Christ image. The Antichrist is not just coincidental prophecies but…

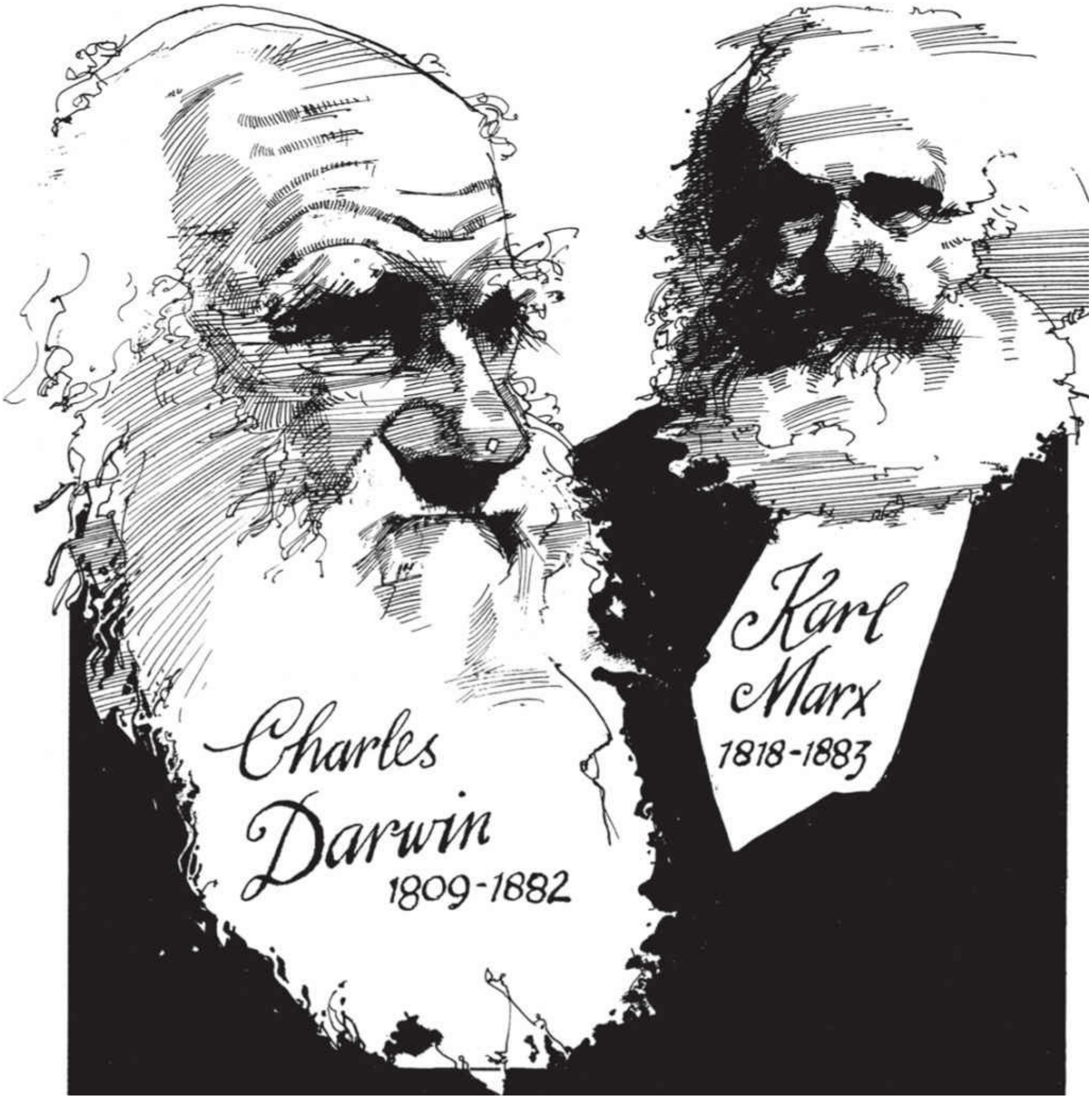

AN INEXORABLE PSYCHOLOGICAL LAW!

An inexorable psychological law!

The Mirror-Image Opposite

The Spring Point reached the first star in the tail of Pisces 2 in 1818. We now come to the enantiodromian or “mirror-image opposite” of Christianity, to an era of generally anti-Christian ways of thinking.

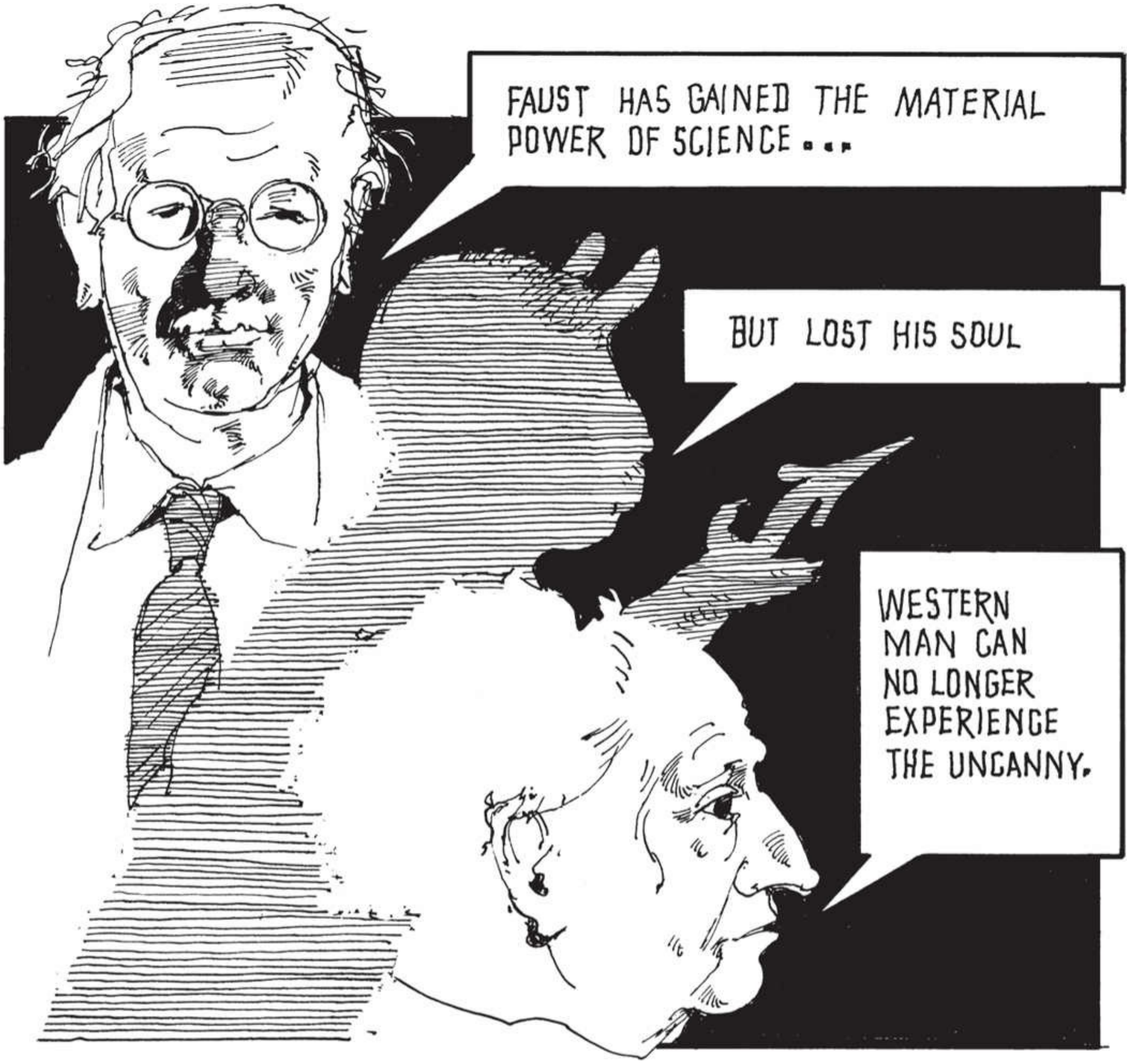
The “birth of the Antichrist” occurs with the French Revolution, when a statue to the Goddess of Reason was enthroned in the cathedral of Notre Dame in Paris. Anti-Christian **materialism** would soon be established by Charles Darwin (born 1809) and Karl Marx (born 1818).


Charles Darwin
1809-1882
Karl Marx
1818-1883

Charles Darwin 1809–1882
Karl Marx 1818–1883

Scientific Rationalism

Western thinking in the 19th and 20th centuries has eliminated what Jung calls the "mythopoeic imagination".


FAUST HAS GAINED THE MATERIAL POWER OF SCIENCE...
BUT LOST HIS SOUL
WESTERN MAN CAN NO LONGER EXPERIENCE THE UNCANNY.

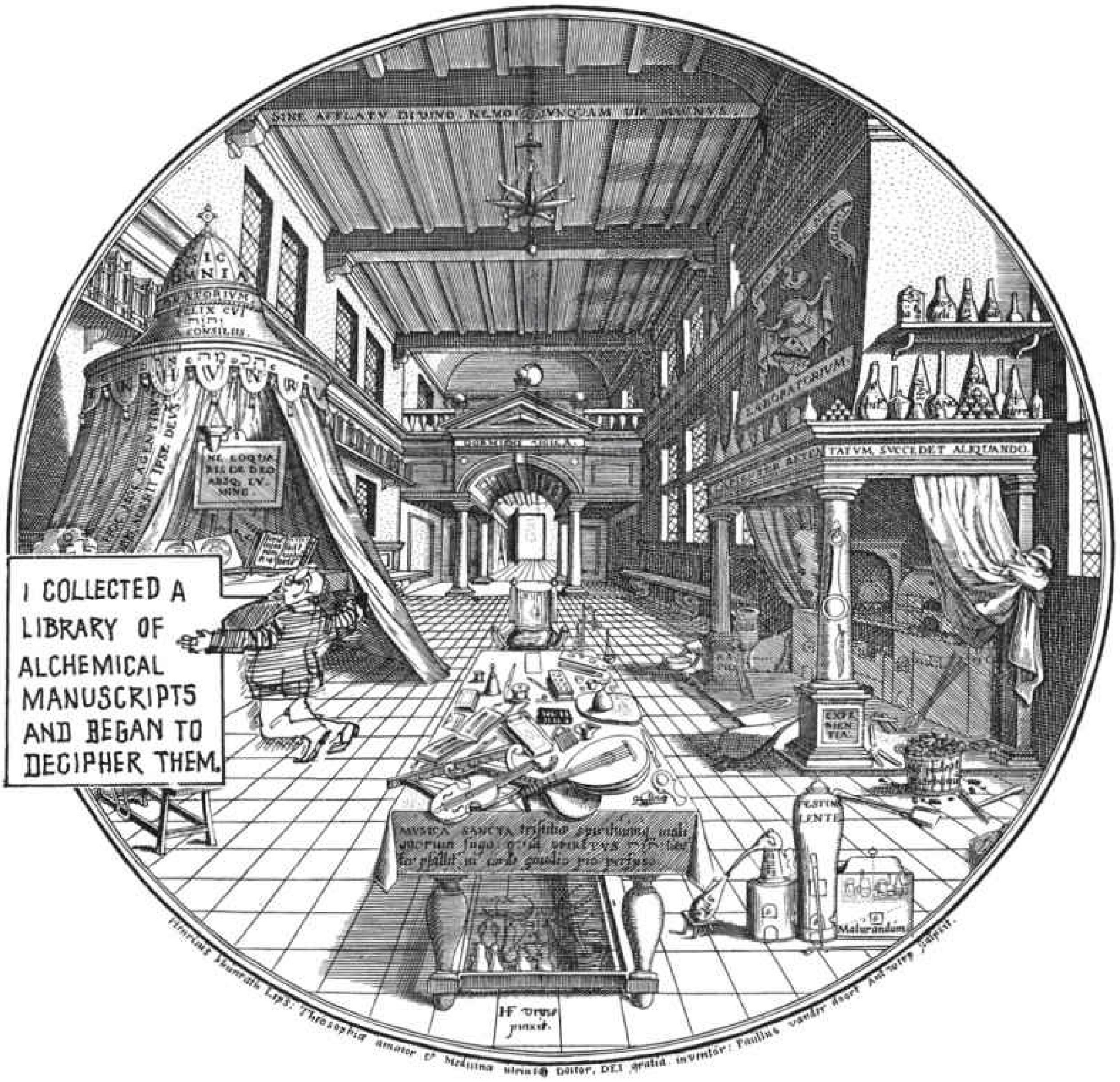
Faust has gained the material power of science …
But lost his soul
Western man can no longer experience the uncanny.

The bridge of spiritual experience which once crossed the divide of opposites has collapsed, because it failed the empirical "cause and effect" test of science.

Jung’s work in the last part of his life focussed on giving both worlds of science and mythopoeic imagination their due. His old Number 1 and Number 2 personalities were now located in the whole project of Western civilization.

The Psychology of Alchemy

Jung found the historical equivalent to his own psychology in medieval **alchemy** (from the Arab, **al** “the”, and Greek **khemia**, “art of transmuting metals”). Alchemy had discovered its own peculiar solution to the problem of uniting the opposites.

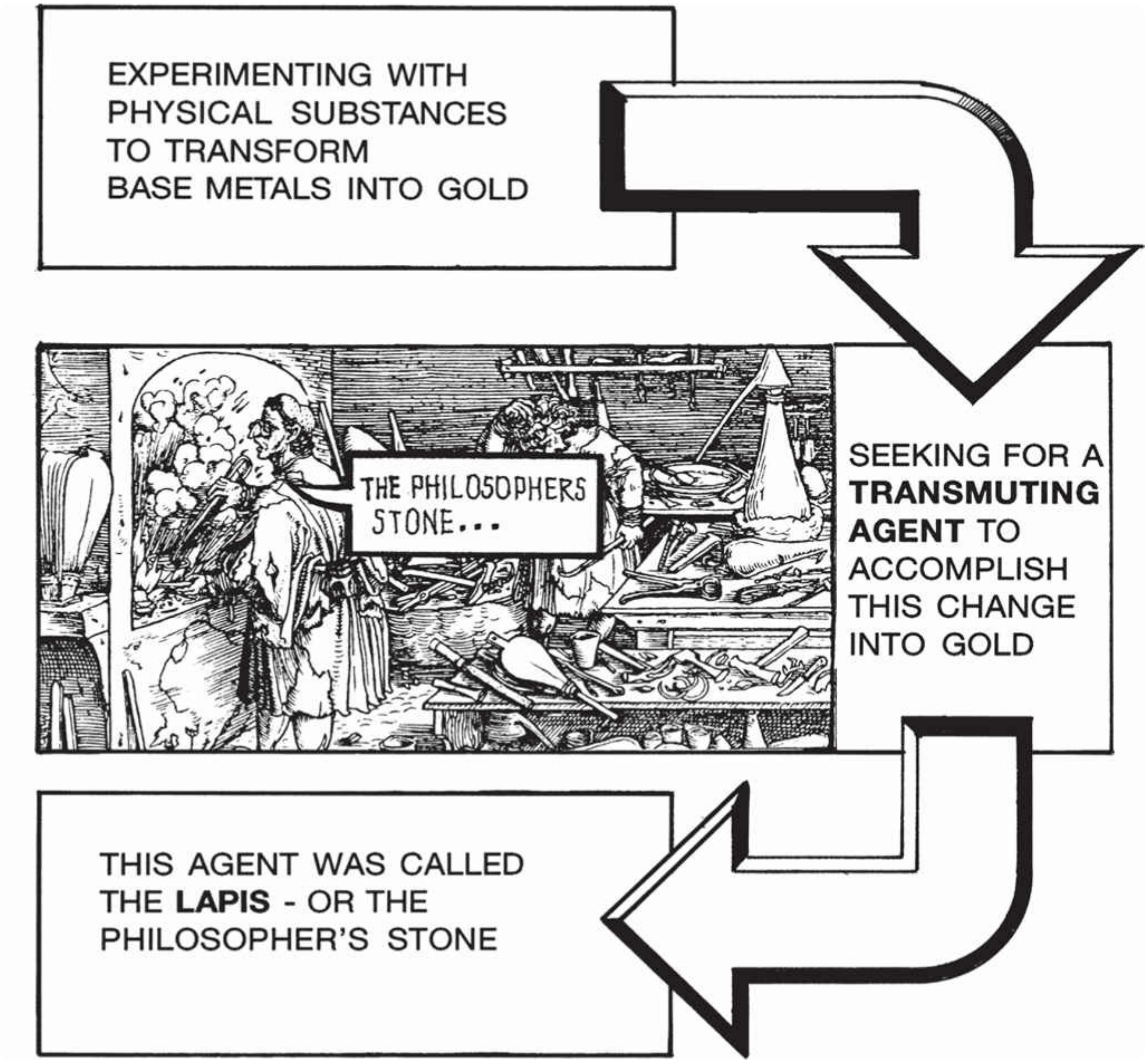

I COLLECTED A LIBRARY OF ALCHEMICAL MANUSCRIPTS AND BEGAN TO DECIPHER THEM.
LABORATORIUM
FESTINA LENTE
Maturandum
HF Vriese pinxit.

I collected a library of alchemical manuscripts and began to decipher them.

He was the first to make alchemy **psychologically** accessible to the 20th century by showing how alchemical symbols were similar to archetypal dream images.

The Alchemist’s Stone

Alchemy is called the “hermetic art”, a secret or occult practice named after the legendary founder of alchemy, Hermes Trismegistus, the “thrice-greatest Hermes”. What was the alchemist’s goal?

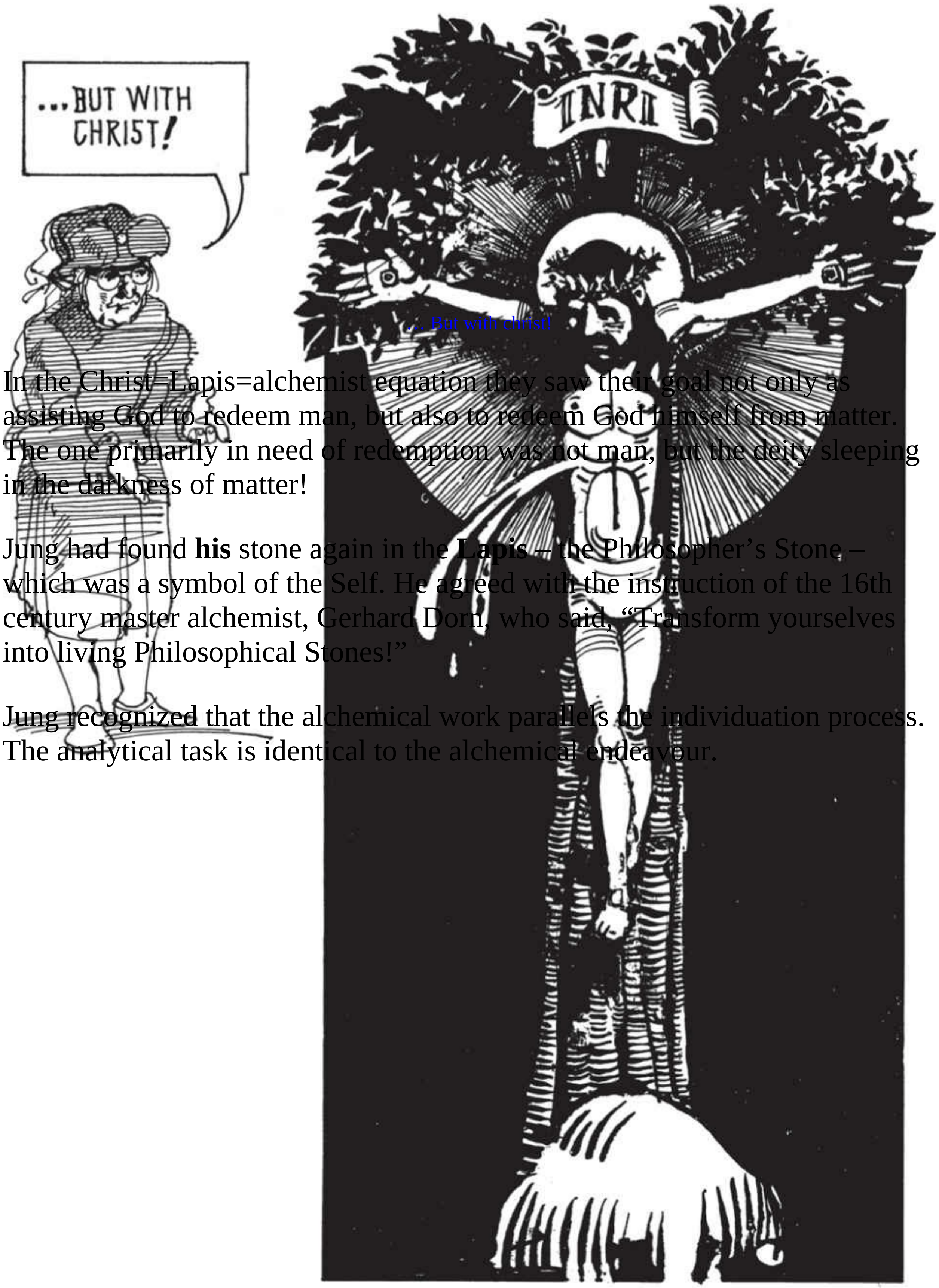

EXPERIMENTING WITH PHYSICAL SUBSTANCES TO TRANSFORM BASE METALS INTO GOLD
THE PHILOSOPHERS STONE...
SEEKING FOR A **TRANSMUTING AGENT** TO ACCOMPLISH THIS CHANGE INTO GOLD
THIS AGENT WAS CALLED THE **LAPIS** - OR THE PHILOSOPHER’S STONE

The philosophers stone …

It is likely that the alchemist’s aim was not to produce real material gold but “philosophic” gold. They were concerned not only with the transformation of inanimate matter but with their own **spiritual** transformation.

Jung believed that alchemy stood as the Shadow in compensatory relationship to Christianity. Christianity’s one-sided dogma and inability to unite the opposites had alienated us from our natural roots in the unconscious.

Jung suggests that alchemists became increasingly aware of the mystical nature of their work. The **Lapis** became identified not only with the alchemist himself…

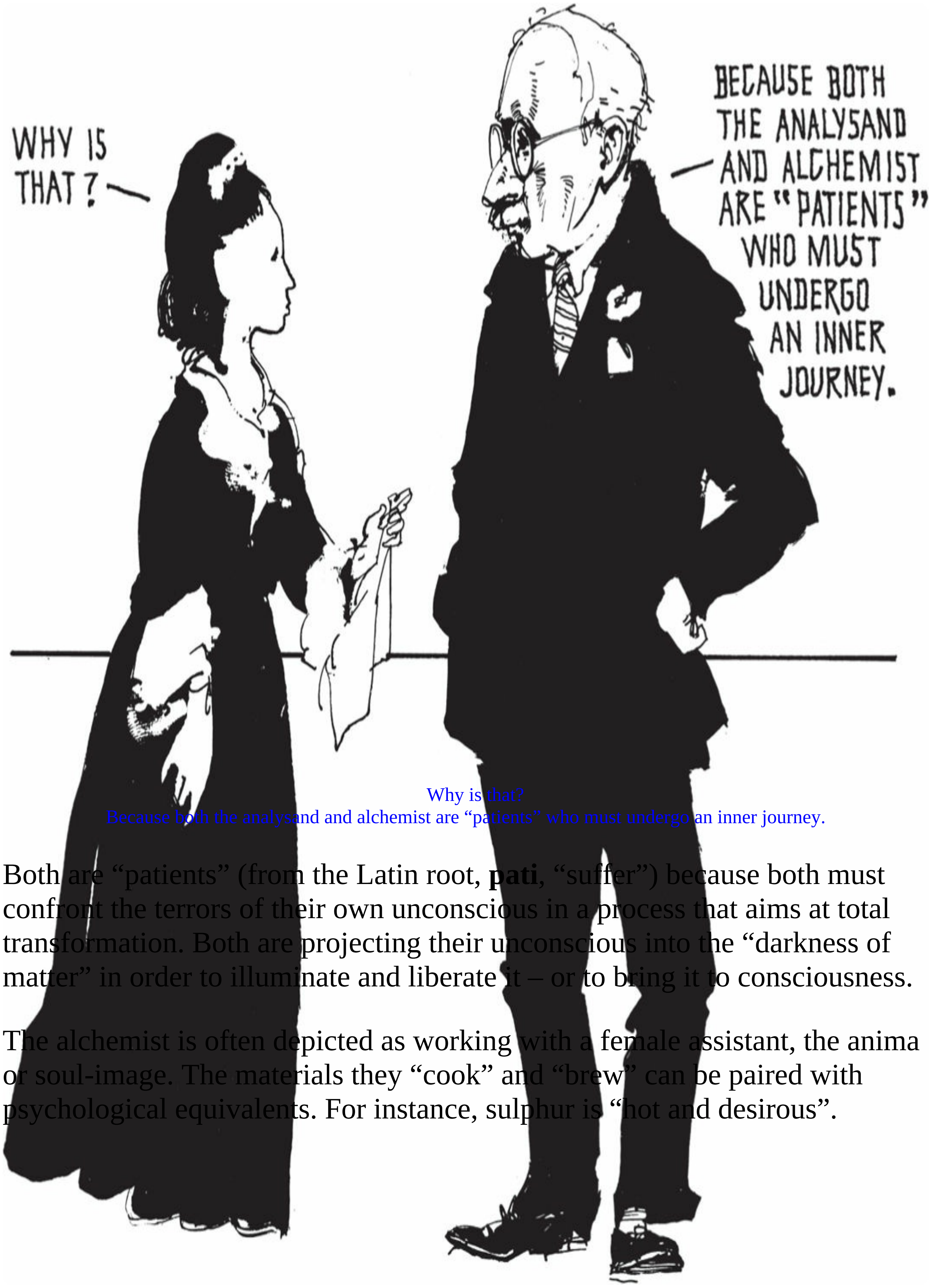


… But with christ!

In the Christ=Lapis=alchemist equation they saw their goal not only as assisting God to redeem man, but also to redeem God himself from matter. The one primarily in need of redemption was not man, but the deity sleeping in the darkness of matter!

Jung had found **his** stone again in the **Lapis** – the Philosopher’s Stone – which was a symbol of the Self. He agreed with the instruction of the 16th century master alchemist, Gerhard Dorn, who said, “Transform yourselves into living Philosophical Stones!”

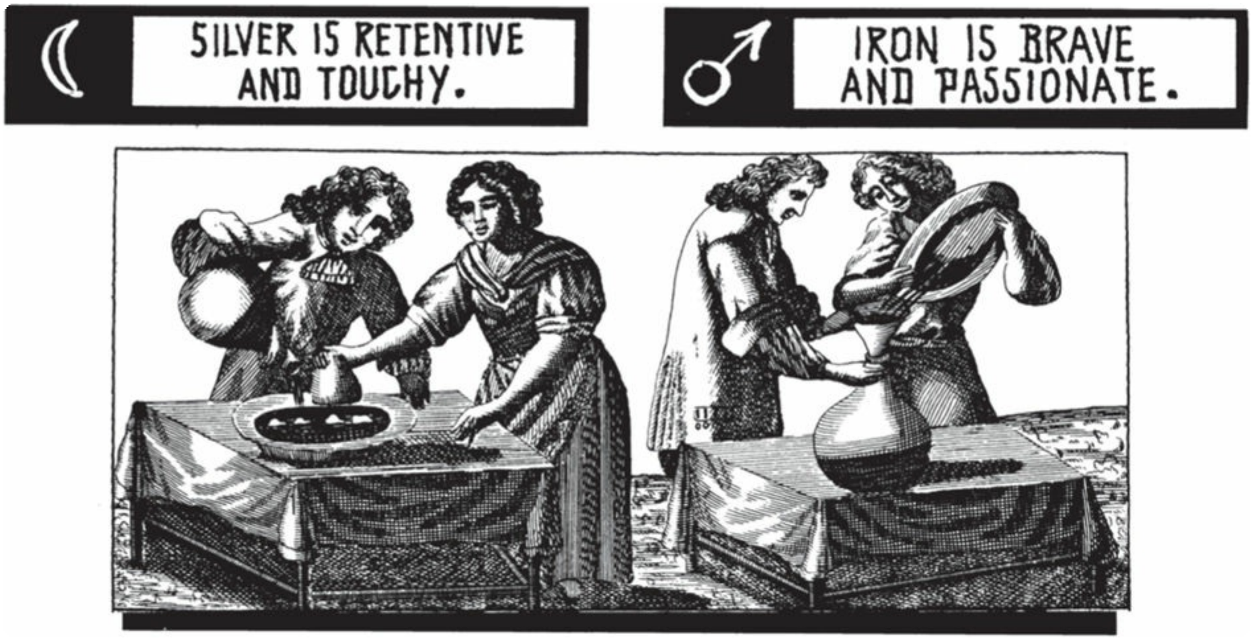
Jung recognized that the alchemical work parallels the individuation process. The analytical task is identical to the alchemical endeavour.


WHY IS THAT?
BECAUSE BOTH THE ANALYSAND AND ALCHEMIST ARE "PATIENTS" WHO MUST UNDERGO AN INNER JOURNEY.

Why is that?
Because both the analysand and alchemist are “patients” who must undergo an inner journey.

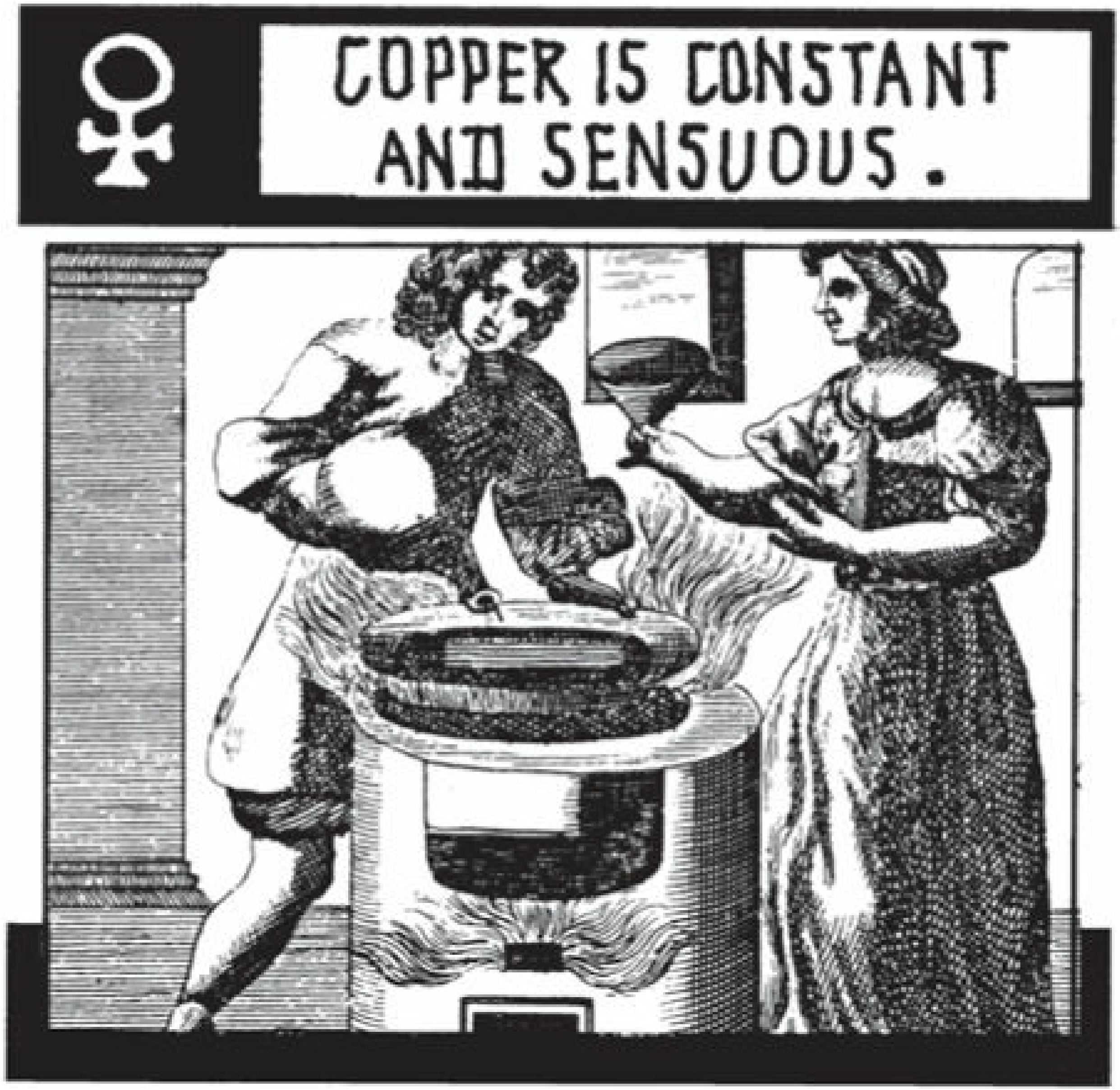
Both are “patients” (from the Latin root, **pati**, “suffer”) because both must confront the terrors of their own unconscious in a process that aims at total transformation. Both are projecting their unconscious into the “darkness of matter” in order to illuminate and liberate it – or to bring it to consciousness.

The alchemist is often depicted as working with a female assistant, the anima or soul-image. The materials they “cook” and “brew” can be paired with psychological equivalents. For instance, sulphur is “hot and desirous”.

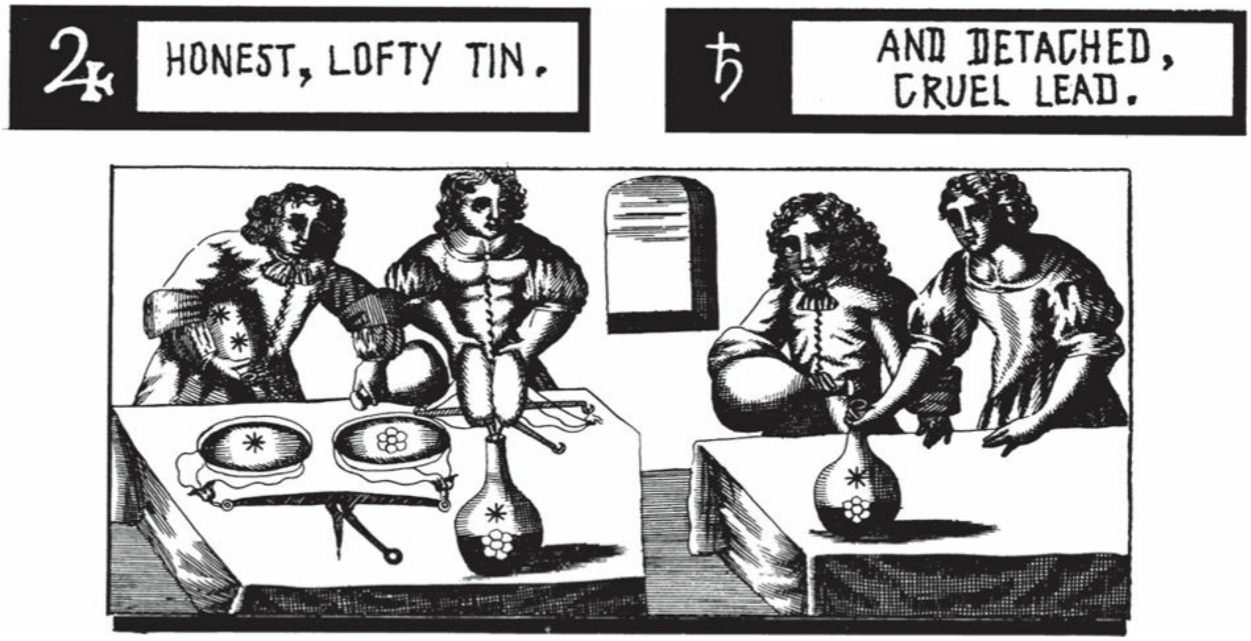


SILVER IS RETENTIVE AND TOUCHY.
IRON IS BRAVE AND PASSIONATE.

Silver is retentive and touchy.
Iron is brave and passionate.


♀
COPPER IS CONSTANT AND SENSUOUS.

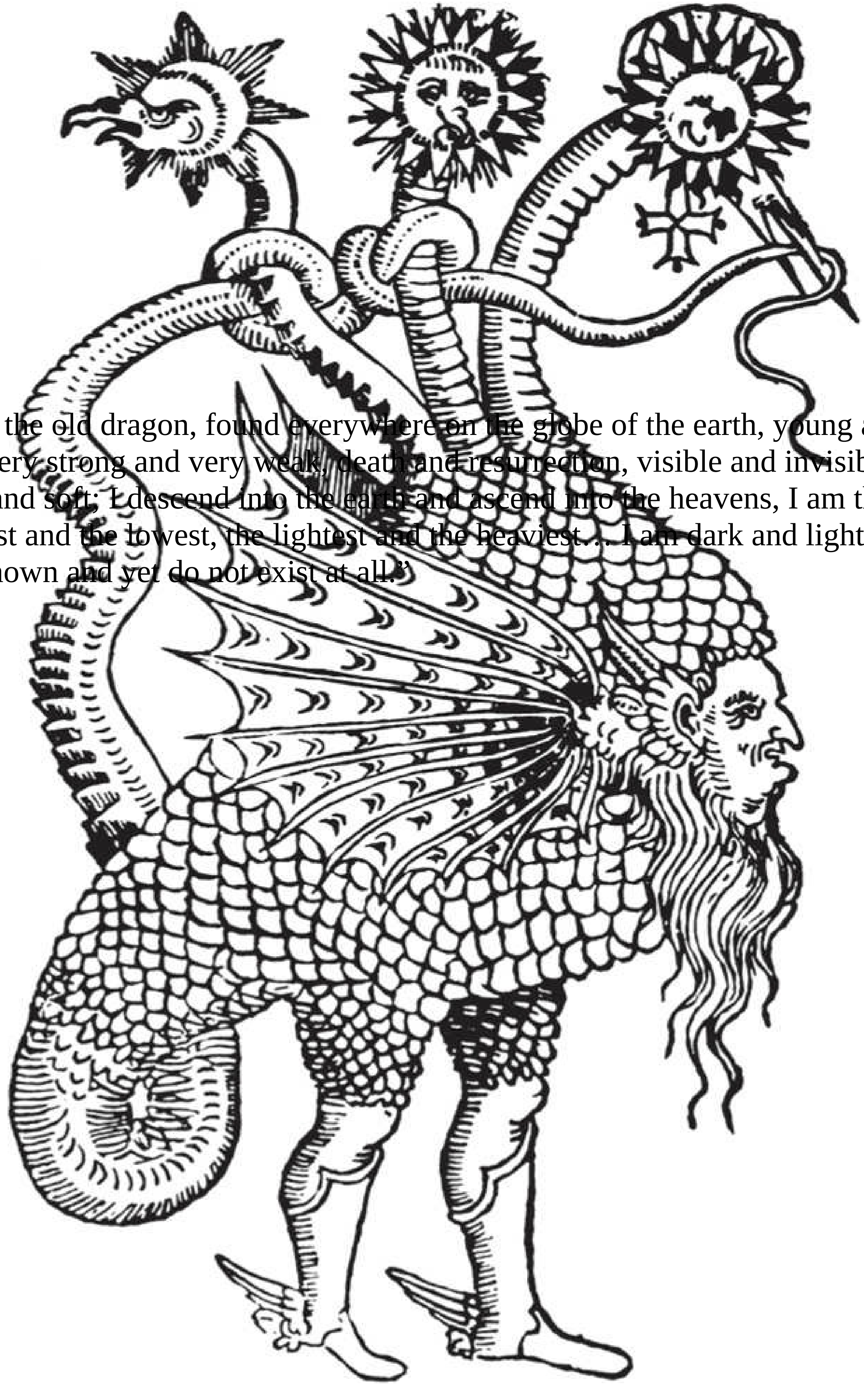
Copper is constant and sensuous.


♃
HONEST, LOFTY TIN.
♄
AND DETACHED, CRUEL LEAD.

Honest, lofty tin.
And detached, cruel lead.

The Spirit of Mercurius

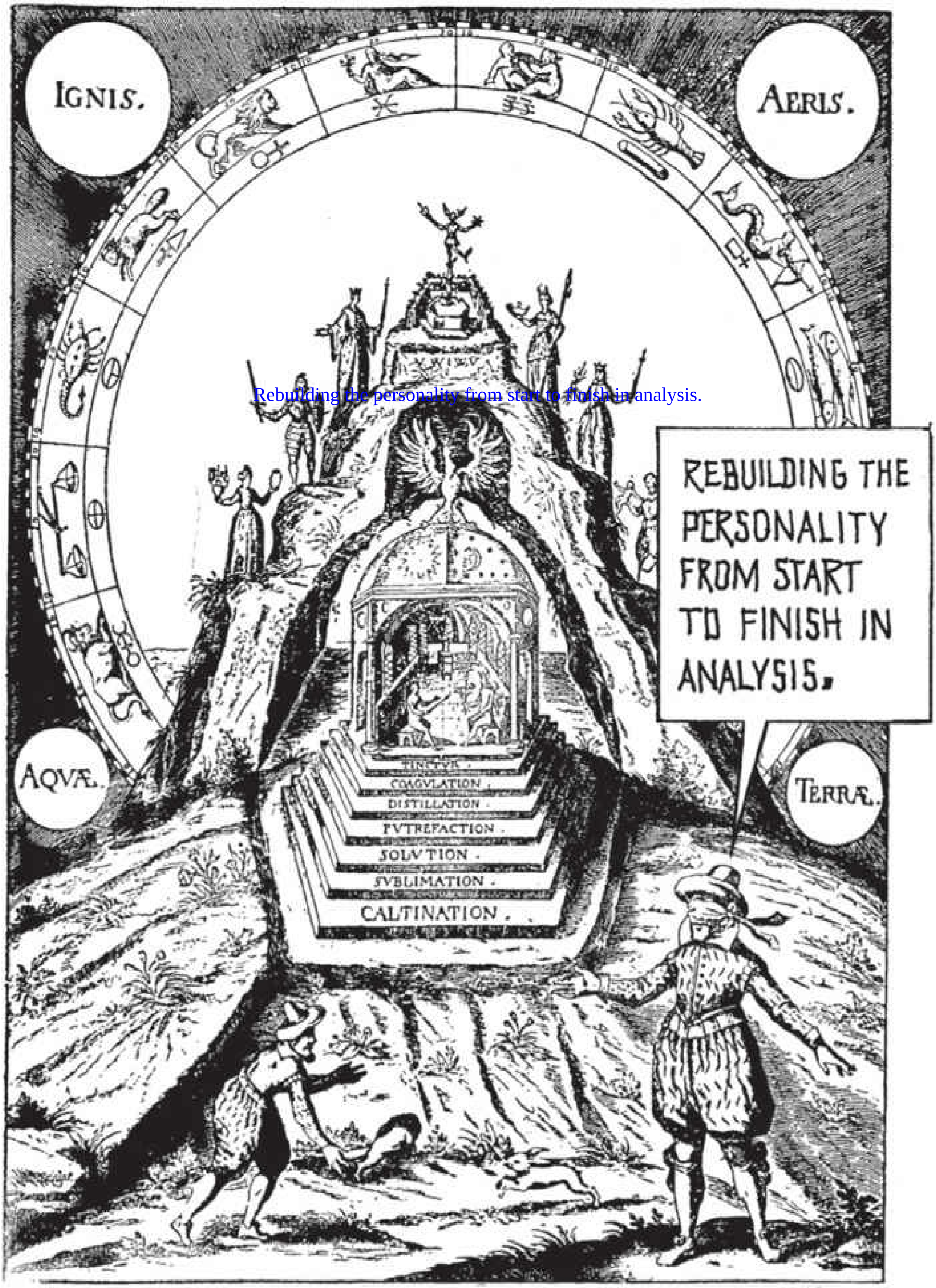
The slippery nature of mercury with its invisible, poisonous vapours epitomized the dangers, tricks and deceptions of the entire work. The Spirit of Mercurius is the central figure through whom the alchemical union of opposites is made possible. Mercurius is for Jung the image of the **collective unconscious** itself.



“I am the old dragon, found everywhere on the globe of the earth, young and old, very strong and very weak, death and resurrection, visible and invisible, hard and soft; I descend into the earth and ascend into the heavens, I am the highest and the lowest, the lightest and the heaviest… I am dark and light… I am known and yet do not exist at all.”

Stages in the Individuation Process

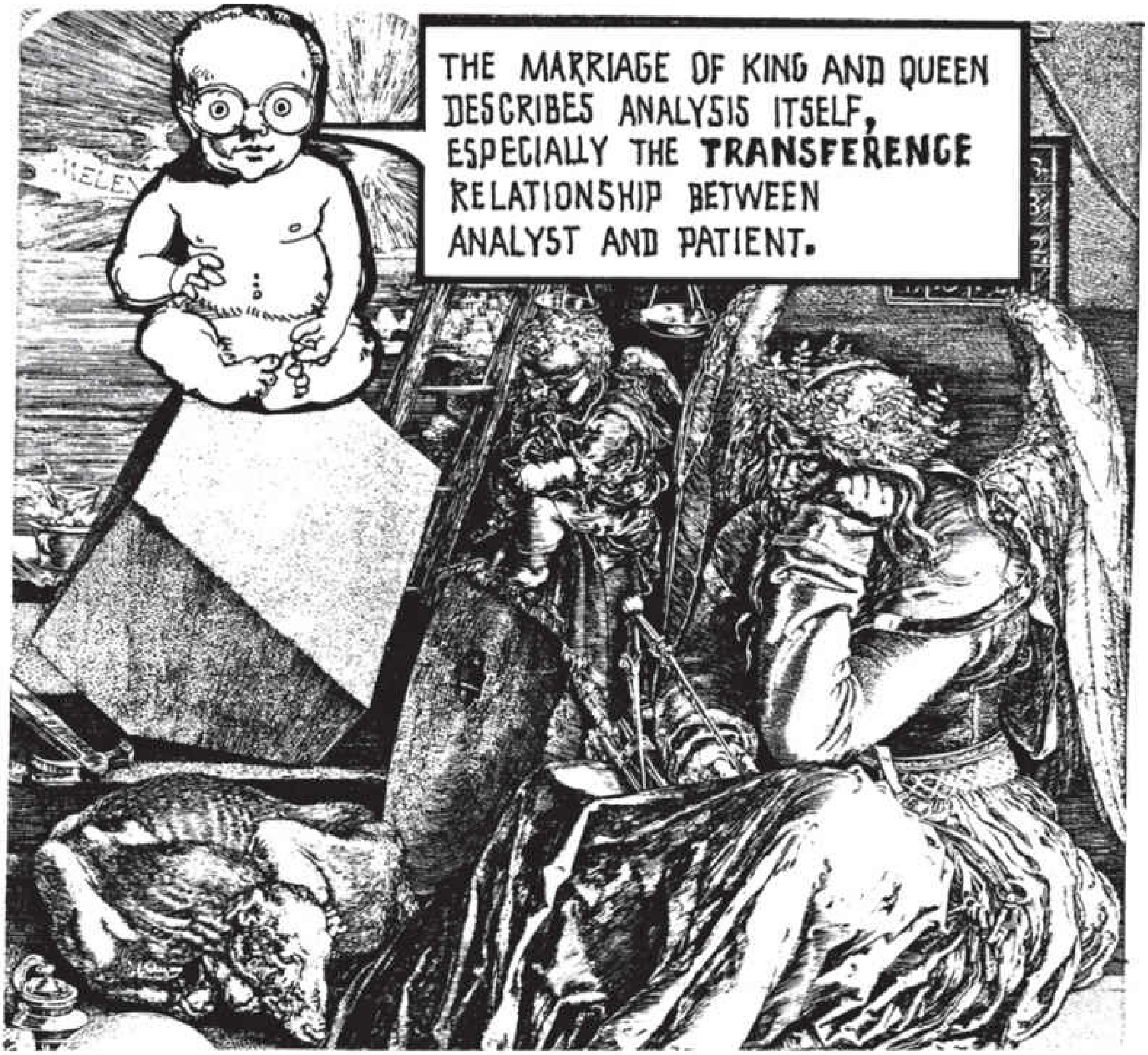
Alchemists experimenting in their laboratories reported confrontations with terrifying monsters in their retorts and alembics. Jung recognized those monsters as archetypal images which describe the psychic conditions of the alchemist undergoing states of depression, despair, passion, frustrated desire and so on. These could be paralleled to the stages in the individuation process during analysis.


IGNIS.
AERIS.
AQVÆ.
TERRÆ.
TINCTVR.
COAGVLATION.
DISTILLATION.
PVTREFACTION.
SOLVTION.
SVBLIMATION.
CALTINATION.
REBUILDING THE PERSONALITY FROM START TO FINISH IN ANALYSIS.

Rebuilding the personality from start to finish in analysis.

The Chemical Marriage

Throughout the alchemists’ recipes for making the stone, Jung found a constant theme of a “chemical marriage” between a King and Queen (gold and silver) who unite, die and are reborn as a Siamese-paired **hermaphrodite.** Jung studied the bizarre imagery of this marriage with immense difficulty in 1955 when he was 80 and his own wife died.


THE MARRIAGE OF KING AND QUEEN DESCRIBES ANALYSIS ITSELF, ESPECIALLY THE **TRANSFERENCE** RELATIONSHIP BETWEEN ANALYST AND PATIENT.
MELEN

The marriage of king and queen describes analysis itself, especially the transference relationship between analyst and patient.

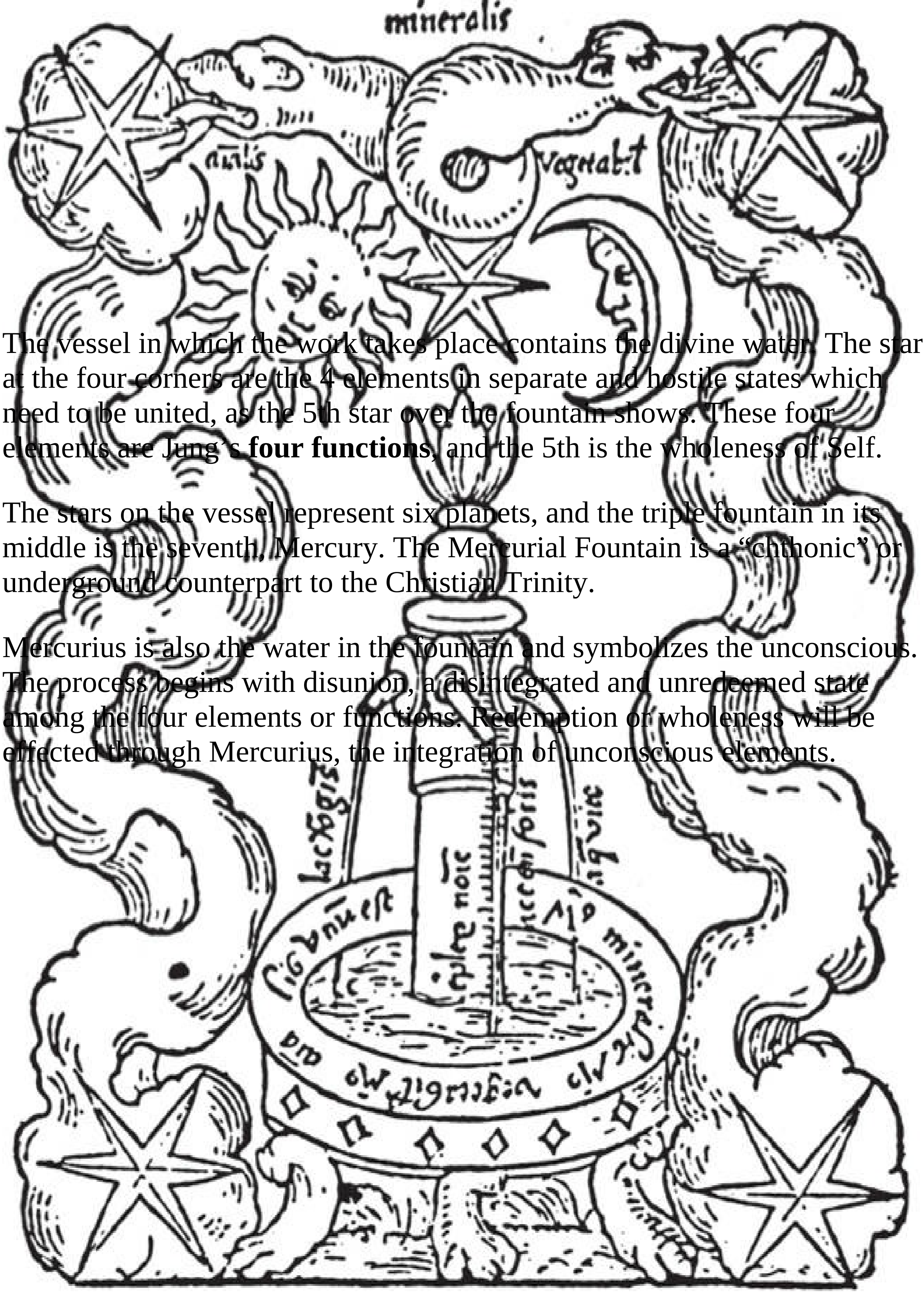
Jung interpreted some woodcut illustrations from a 17th century alchemical text, the **Rosarium Philosophorum**, to describe the process of analysis in archetypal terms.

LET'S SEE HOW THIS LOOKS.

Let’s see how this looks.

The Rosarium Philosophorum – or – Philosophers’ Rose Garden

1. The Mercurial Fountain

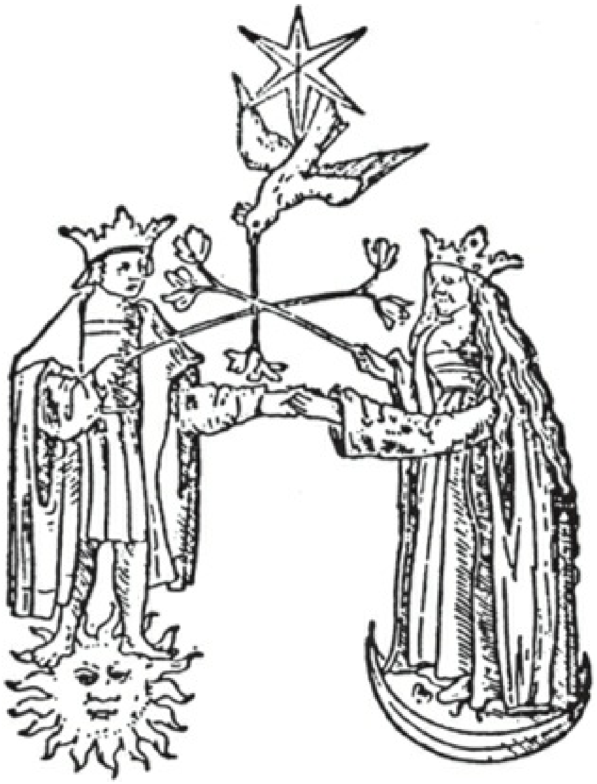


The vessel in which the work takes place contains the divine water. The stars at the four corners are the 4 elements in separate and hostile states which need to be united, as the 5th star over the fountain shows. These four elements are Jung's **four functions**, and the 5th is the wholeness of Self.

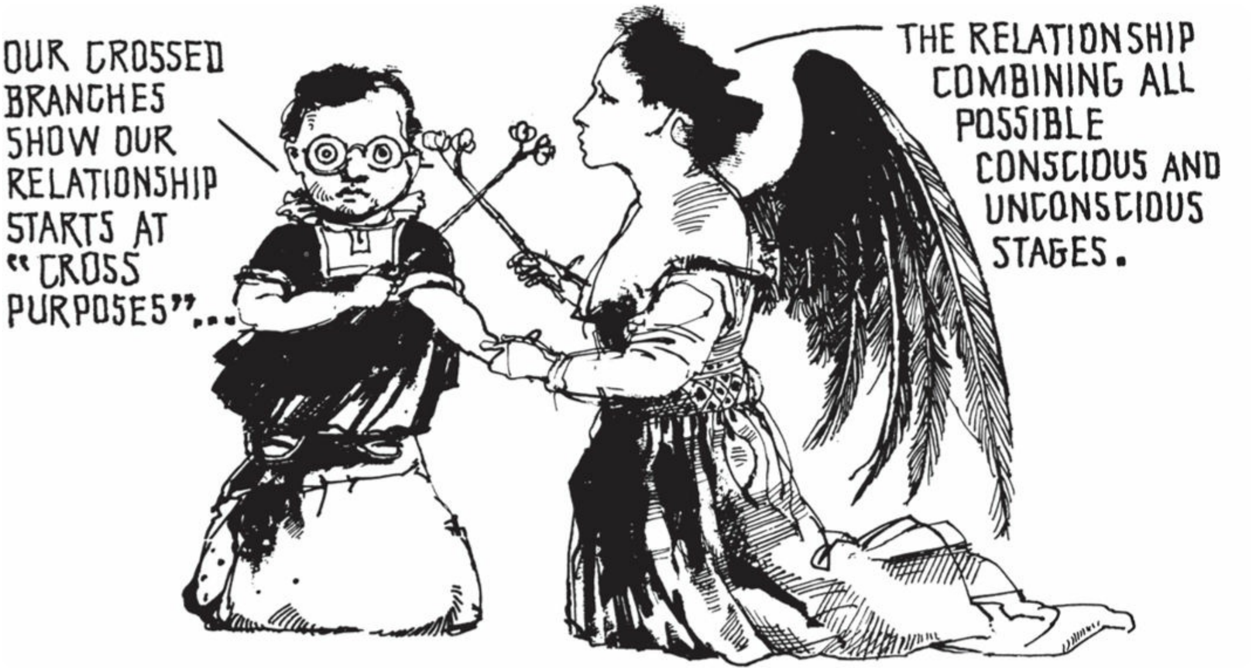
The stars on the vessel represent six planets, and the triple fountain in its middle is the seventh, Mercury. The Mercurial Fountain is a “chthonic” or underground counterpart to the Christian Trinity.

Mercurius is also the water in the fountain and symbolizes the unconscious. The process begins with disunion, a disintegrated and unredeemed state among the four elements or functions. Redemption or wholeness will be effected through Mercurius, the integration of unconscious elements.

2. King and Queen



The King and Queen are the Sun and Moon, animus and anima, brother and sister. They are fully clothed, disguising their natural state. Their left-handed handshake indicates a **sinister** union. The left is the dark unconscious side which suggests an incestuous marriage. In their right hands, the King and Queen hold branches with 4 flowers, the 4 elements. The dove, or Holy Ghost, descends and unites them in a union which is also spiritual. Incest, the union of like with like, symbolizes marriage with one’s being, becoming the Self, individuation.


OUR CROSSED BRANCHES SHOW OUR RELATIONSHIP STARTS AT "CROSS PURPOSES"...
THE RELATIONSHIP COMBINING ALL POSSIBLE CONSCIOUS AND UNCONSCIOUS STAGES.

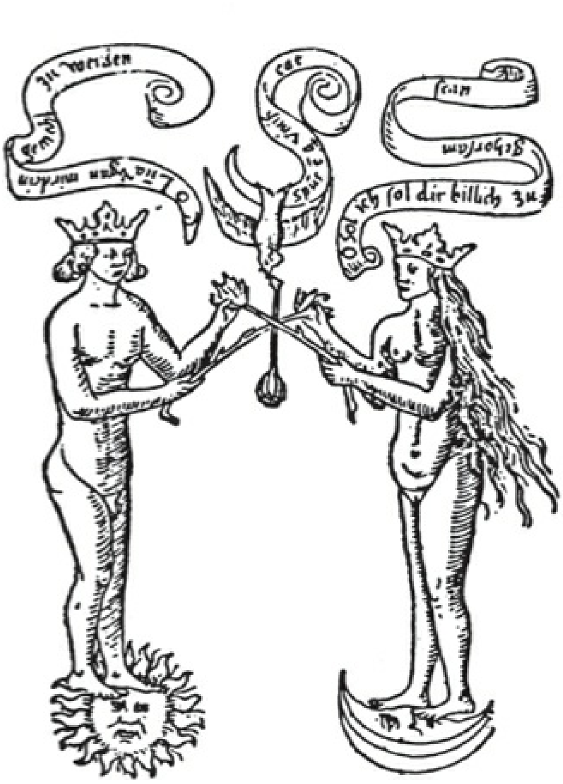
Our crossed branches show out relationship starts at “cross purposes” …
The relationship combining all possible conscious and unconscious stages.

The King and Queen are the **unconscious** figures of the alchemist and his female anima assistant.

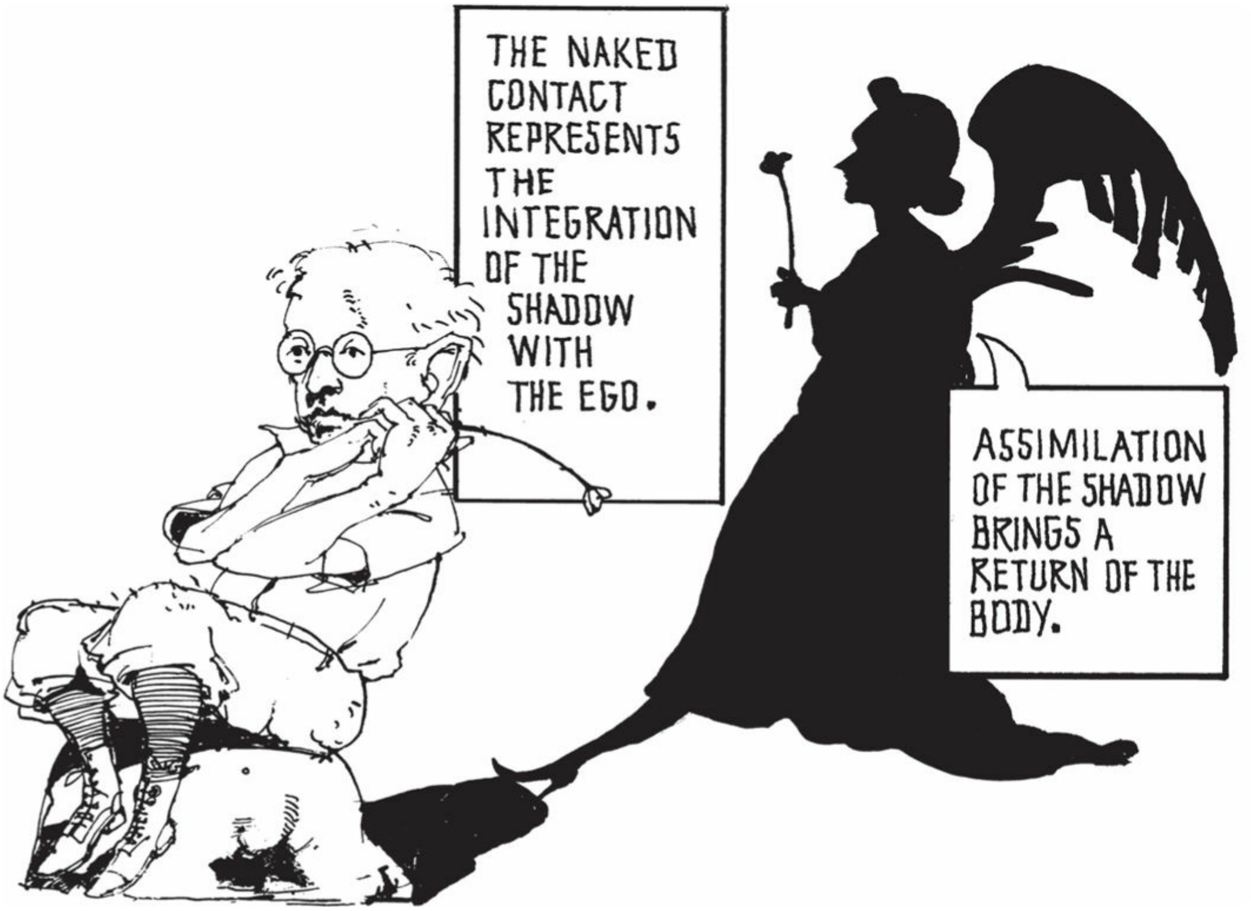
In terms of the **transference**, this is the initial meeting of the analyst and patient.

The “incestuous” handshake indicates that unconscious infantile fantasies, originally invested in members of the patient’s family, are transferred onto the analyst and provide the “primal matter” for the analytical work.

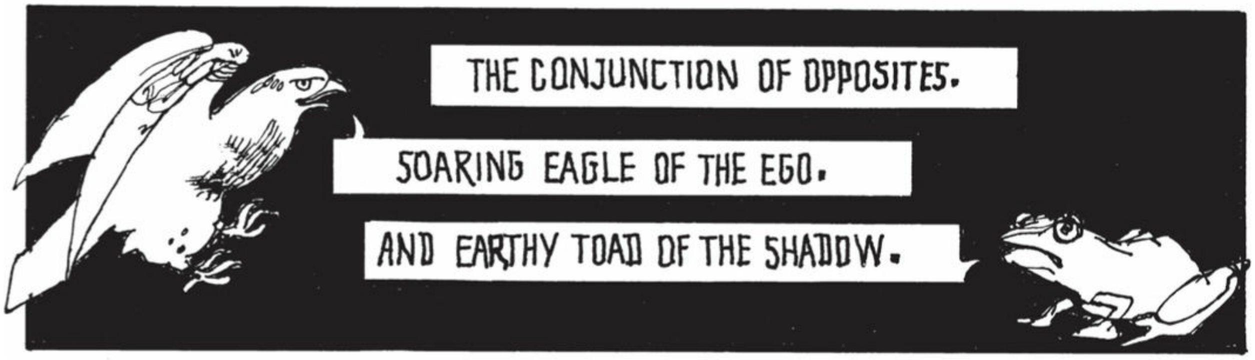
3. The Naked Truth


zu werden
O Sol ich sol dir billich zu
gehorsam
sein

King and Queen confront each other as they are, without conventional disguises. Both now have one flower each, instead of two, symbolizing that two elements have paired off in a partial union.


THE NAKED CONTACT REPRESENTS THE INTEGRATION OF THE SHADOW WITH THE EGO.
ASSIMILATION OF THE SHADOW BRINGS A RETURN OF THE BODY.

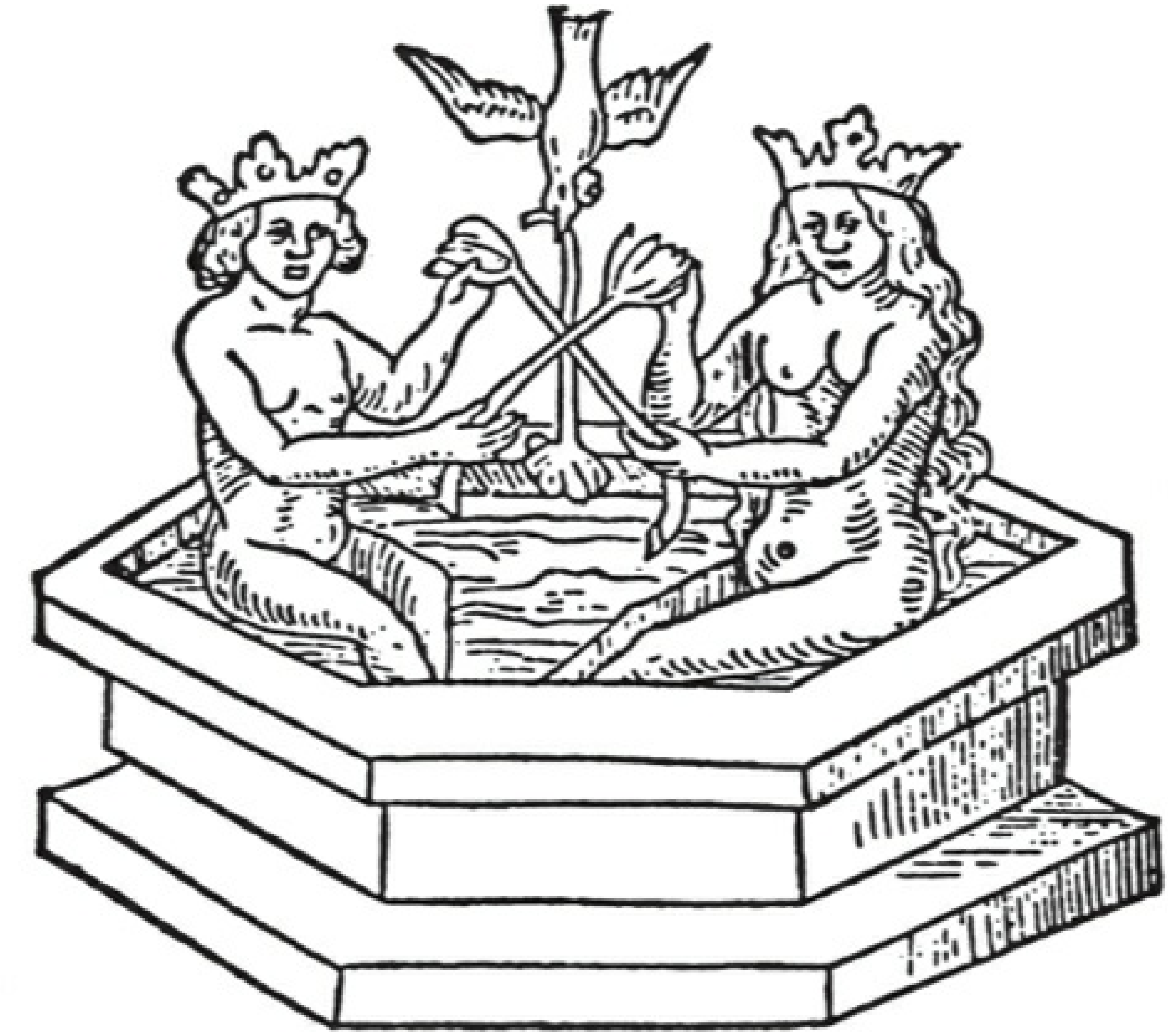
The naked contact represents the integration of the shadow with the ego.
Assimilation of the shadow brings a return of the body.


THE CONJUNCTION OF OPPOSITES.
SOARING EAGLE OF THE EGO.
AND EARTHY TOAD OF THE SHADOW.

The conjunction of opposites.
Soaring eagle of the ego.
And Earthy toad of the shadow.

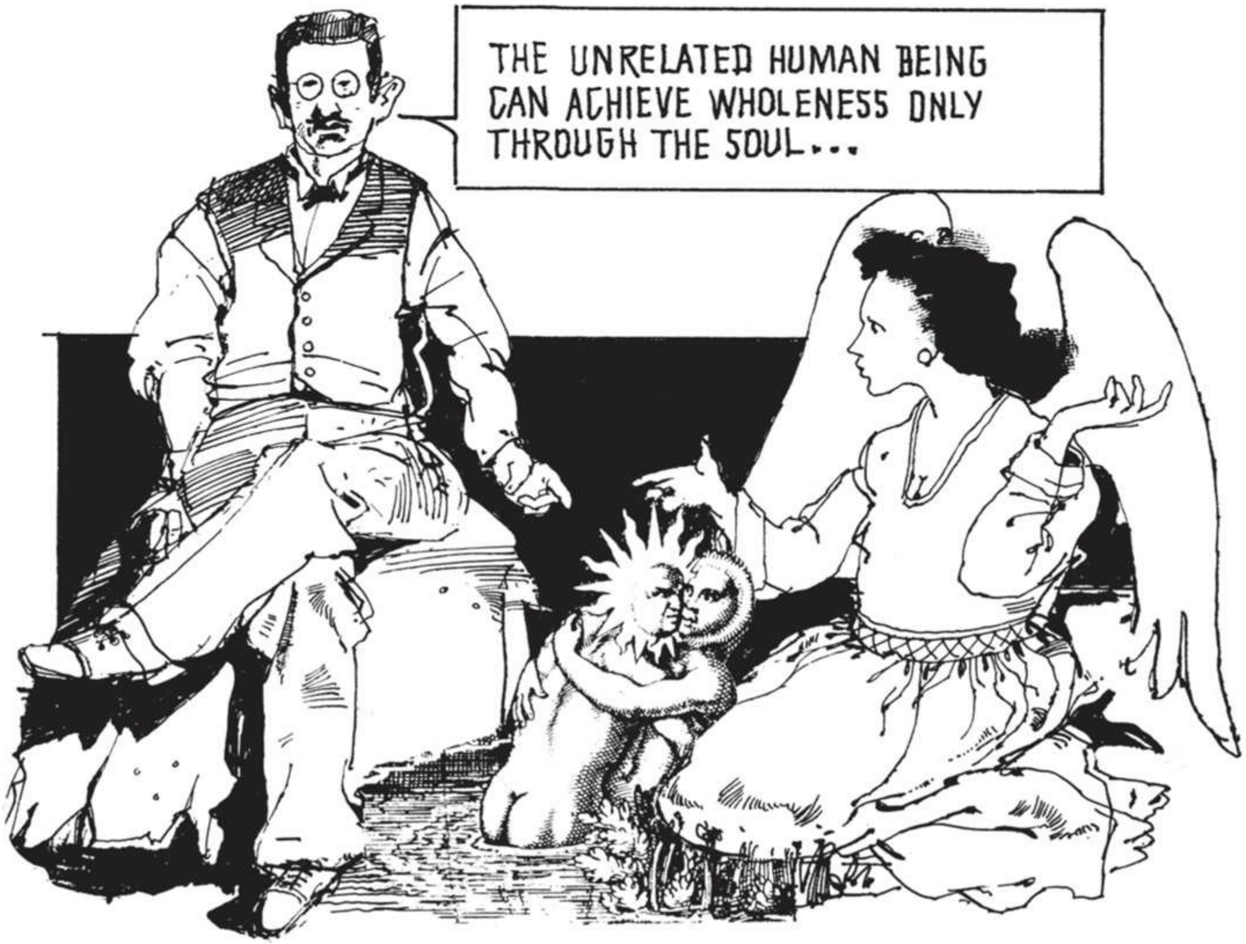
Animal instinct and primitive consciousness merge without being repressed by fictions or illusions.

4. Immersion in the Bath



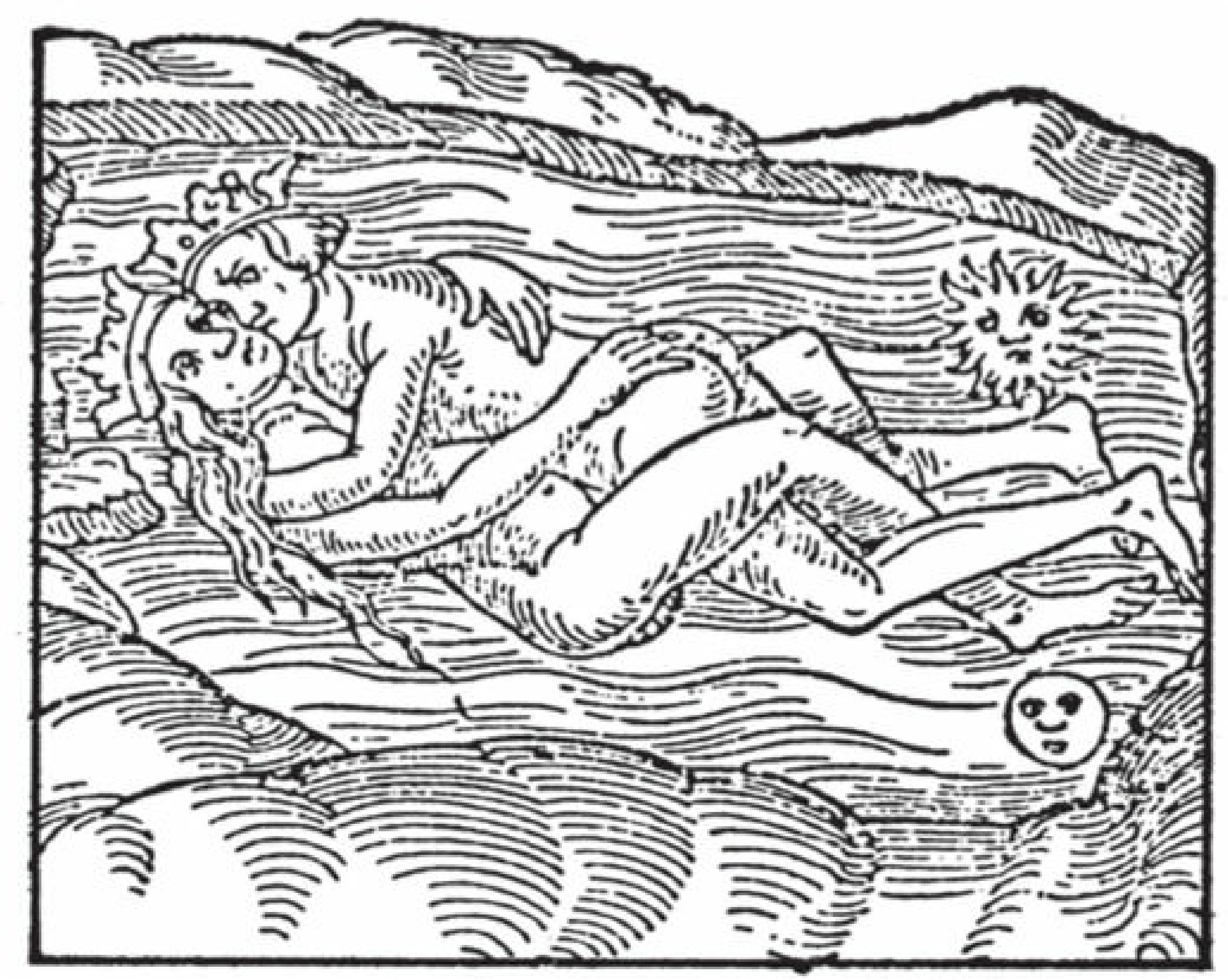
King and Queen descend into the water – the unconscious. The immersion is a night-sea journey or dissolution which returns them to dark initial state. The well is a uterus in which to be reborn.

King and Queen are united “above and below” – by the dove and also the water of Mercurius, the unconscious. King and Queen – or Spirit and Body – are unrelated without the soul to bind them together. The dove and water symbolize the bond of the soul.


THE UNRELATED HUMAN BEING CAN ACHIEVE WHOLENESS ONLY THROUGH THE SOUL...

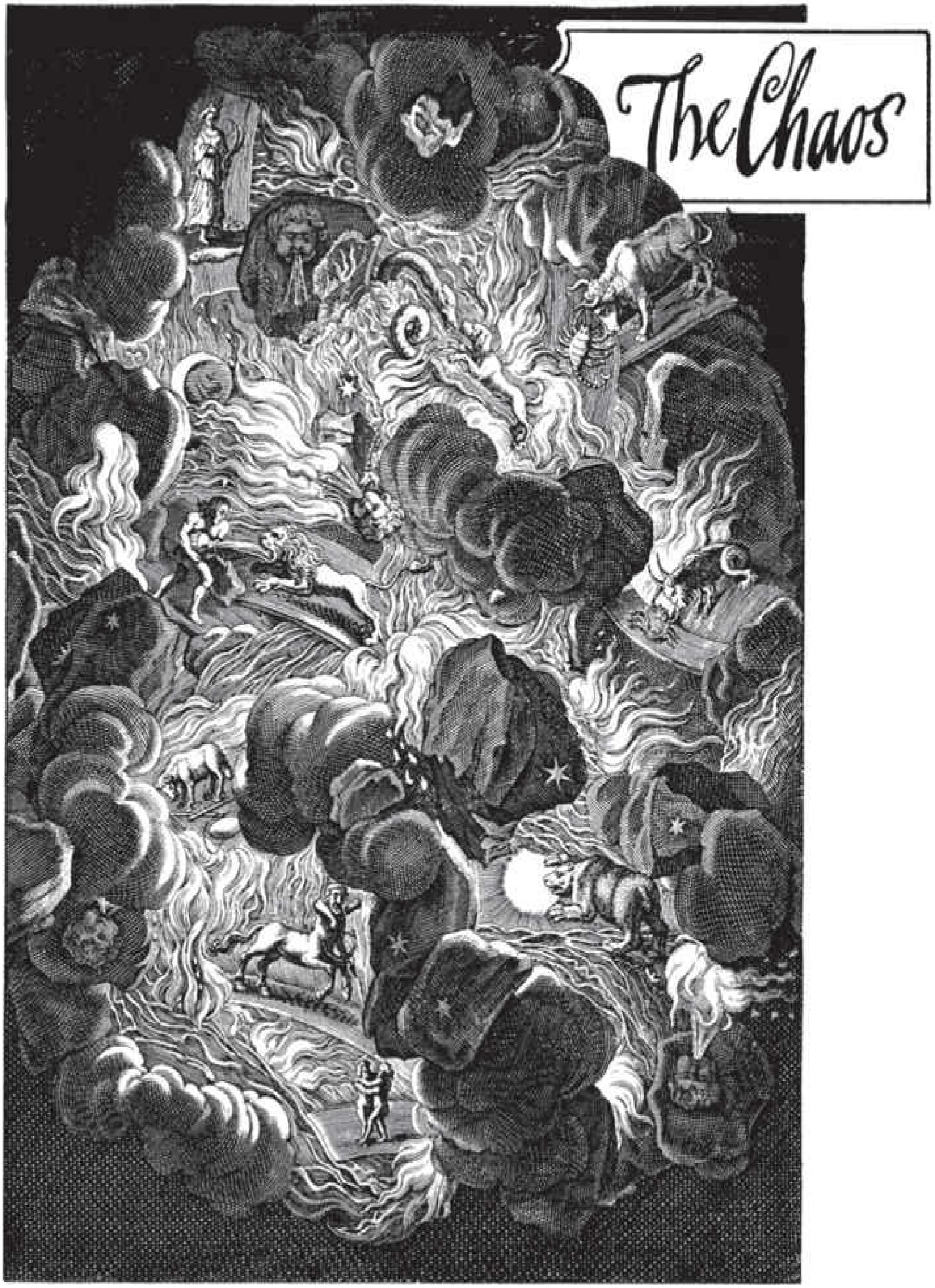
The unrelated human being can achieve wholeness only through the soul …

5. The Coniunctio or Intercourse

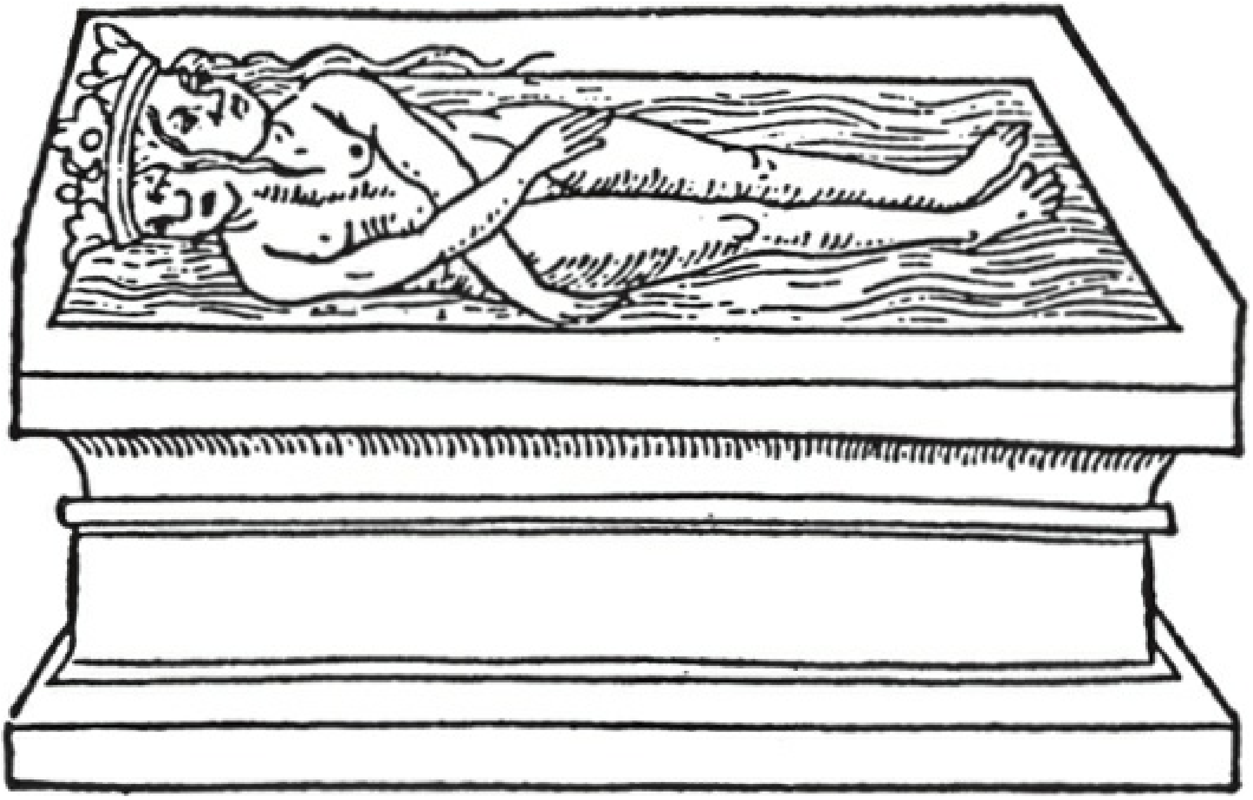


The sea now engulfs the King and Queen. Their coitus occurs in water, in the unconscious. They have returned to the beginning – the **massa confusa** or “unleashed chaos” – and at this moment the **Lapis** is conceived.

The Chaos

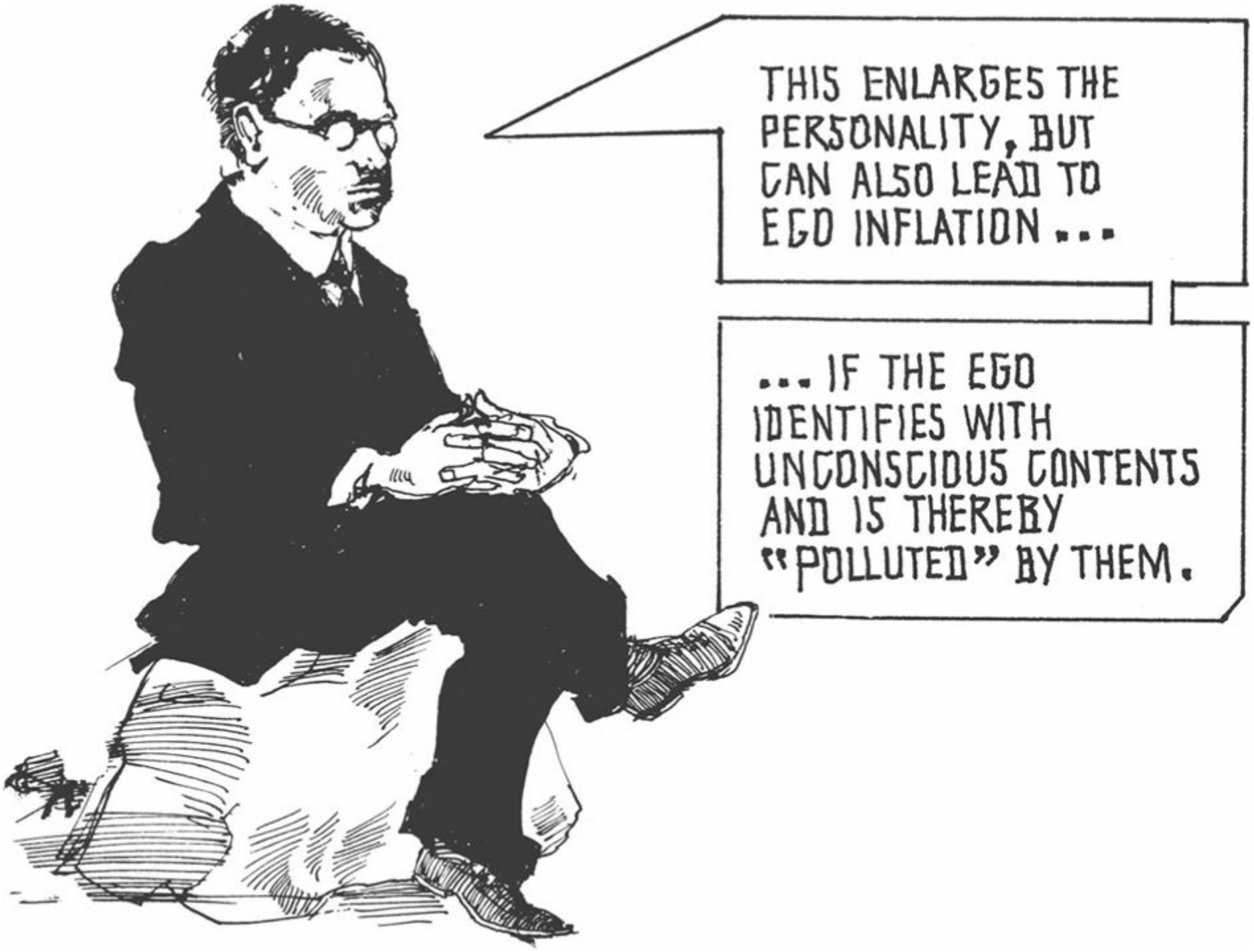


6. Death and Putrefaction



The King and Queen are dead and have melted into a being with two heads, the **hermaphrodite.** After intercourse, a state of putrefaction sets in, a punishment for the sin of incest and conception. This is known as the **nigredo** state of blackness which requires the alchemist’s self-cleansing.

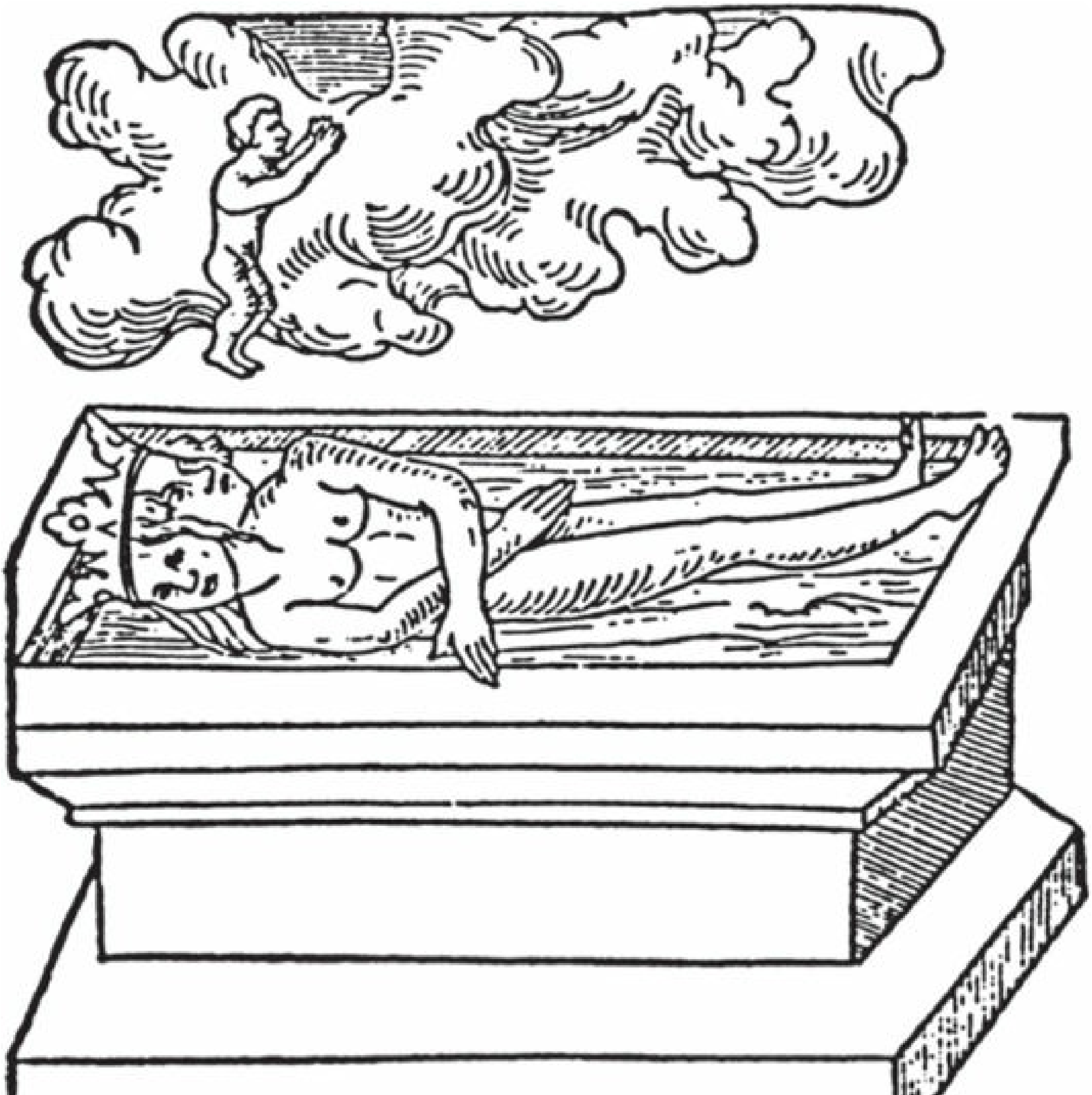
The nigredo indicates that psychic life stagnates when there is a blending of identity into the unconscious. It also represents the stage in analysis when projections are withdrawn.


THIS ENLARGES THE PERSONALITY, BUT CAN ALSO LEAD TO EGO INFLATION ...
... IF THE EGO IDENTIFIES WITH UNCONSCIOUS CONTENTS AND IS THEREBY "POLLUTED" BY THEM.

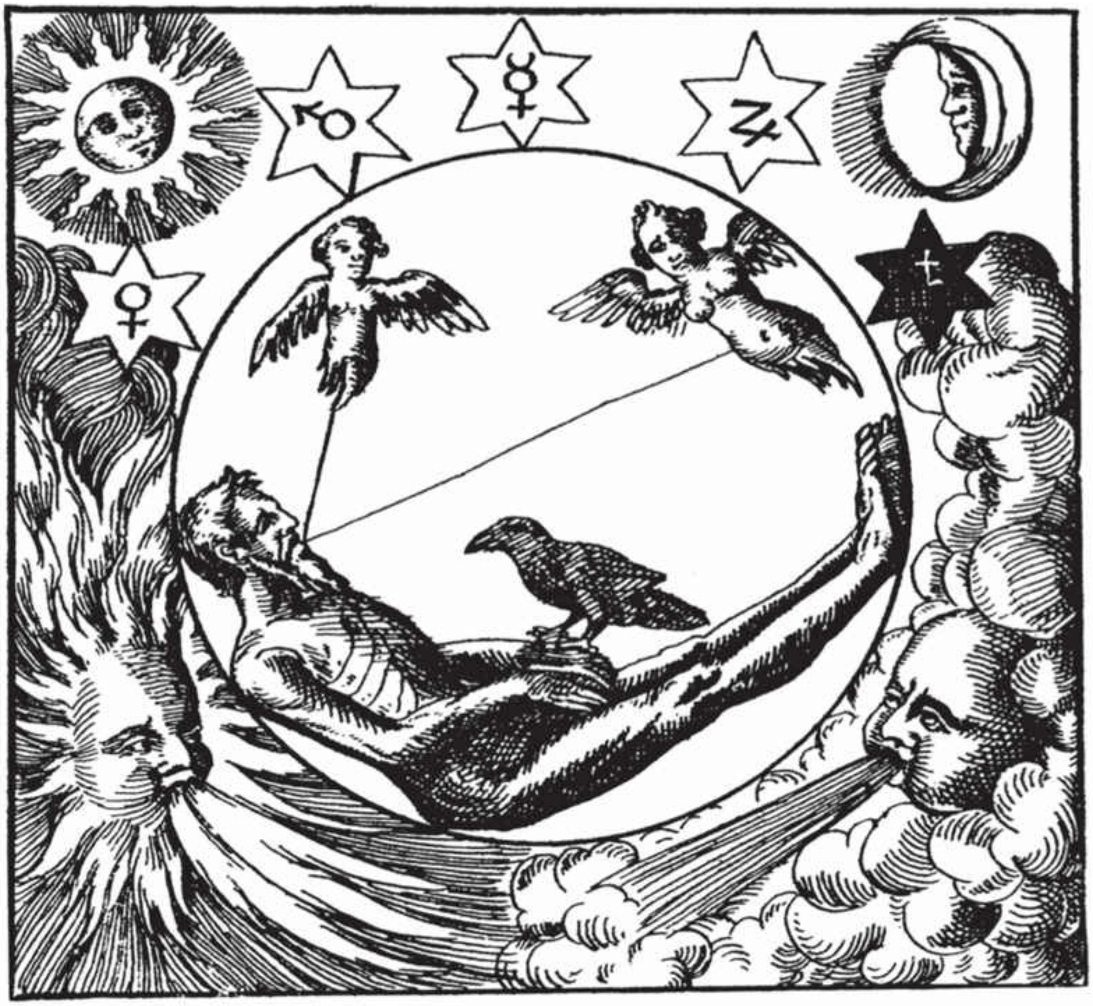
This enlarges the personality, but can also lead to ego inflation …
… if the ego identifies with unconscious contents and is thereby “polluted” by them.

When the Ego unites successfully with the unconscious soul-image, it will produce a new personality compounded of both, the self or union of opposites.

7. Ascent of the Soul



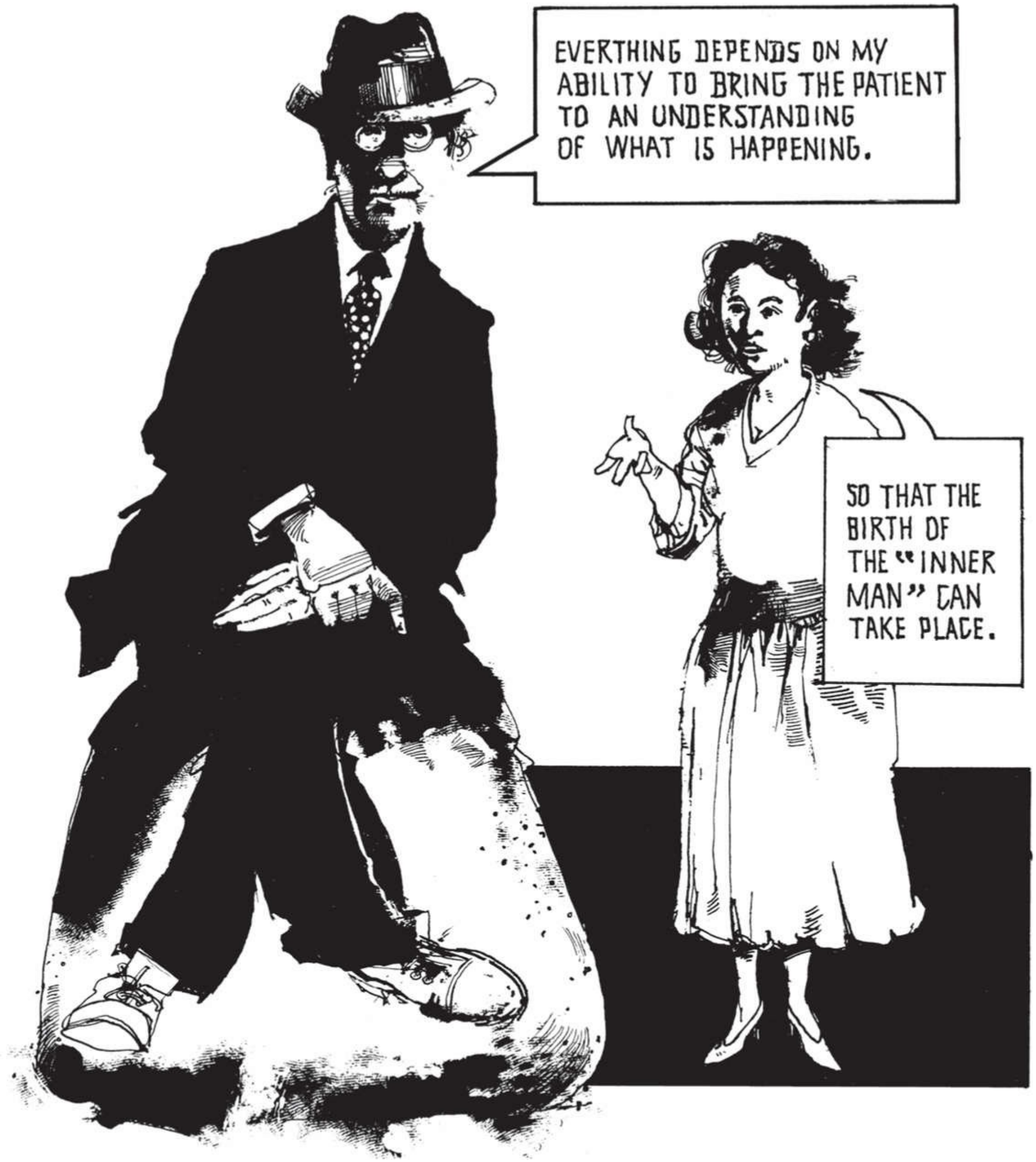
The Soul departs from the Spirit and Body of King and Queen in great distress. Unlike the usual idea of conception, it does not come from “above” to animate the body, but it leaves the body to mount heavenwards. Later, it will descend as a healing force and saviour, a parallel to Christ’s Second Coming.



The alchemist putrefying in the inside of the philosopher's egg – a stage of suicidal depression.

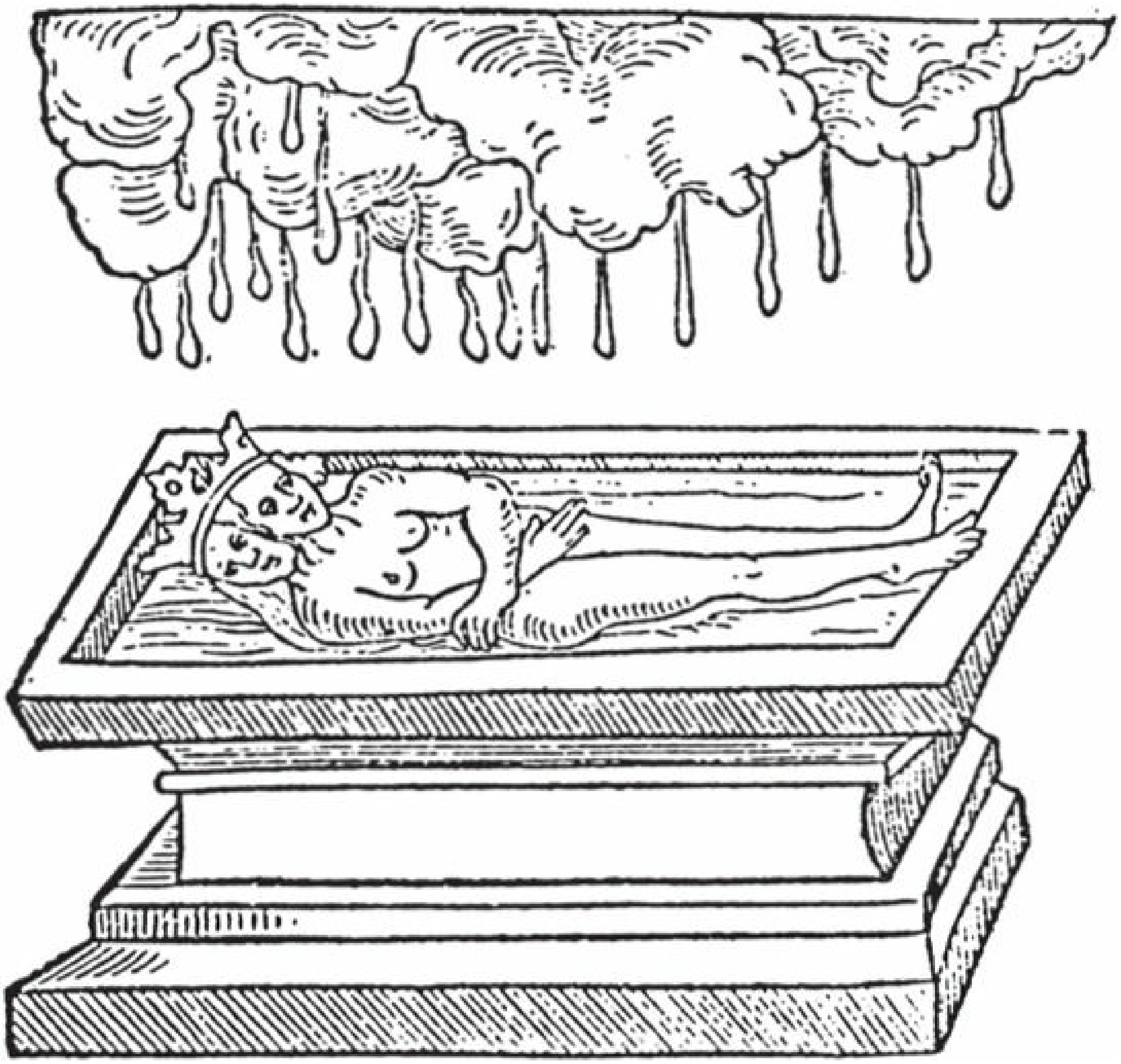
The alchemist putrefying in the inside of the philosopher’s egg – a stage of suicidal depression.

This is the soul-less stage in analysis when the patient has no sense of direction, as in schizophrenia. The decomposition of the elements, the 4 Functions, has led to dissociation and collapse of the existing ego consciousness. The analyst, like the alchemist, must work ceaselessly at this stage to assist the royal couple’s “resurrection”.

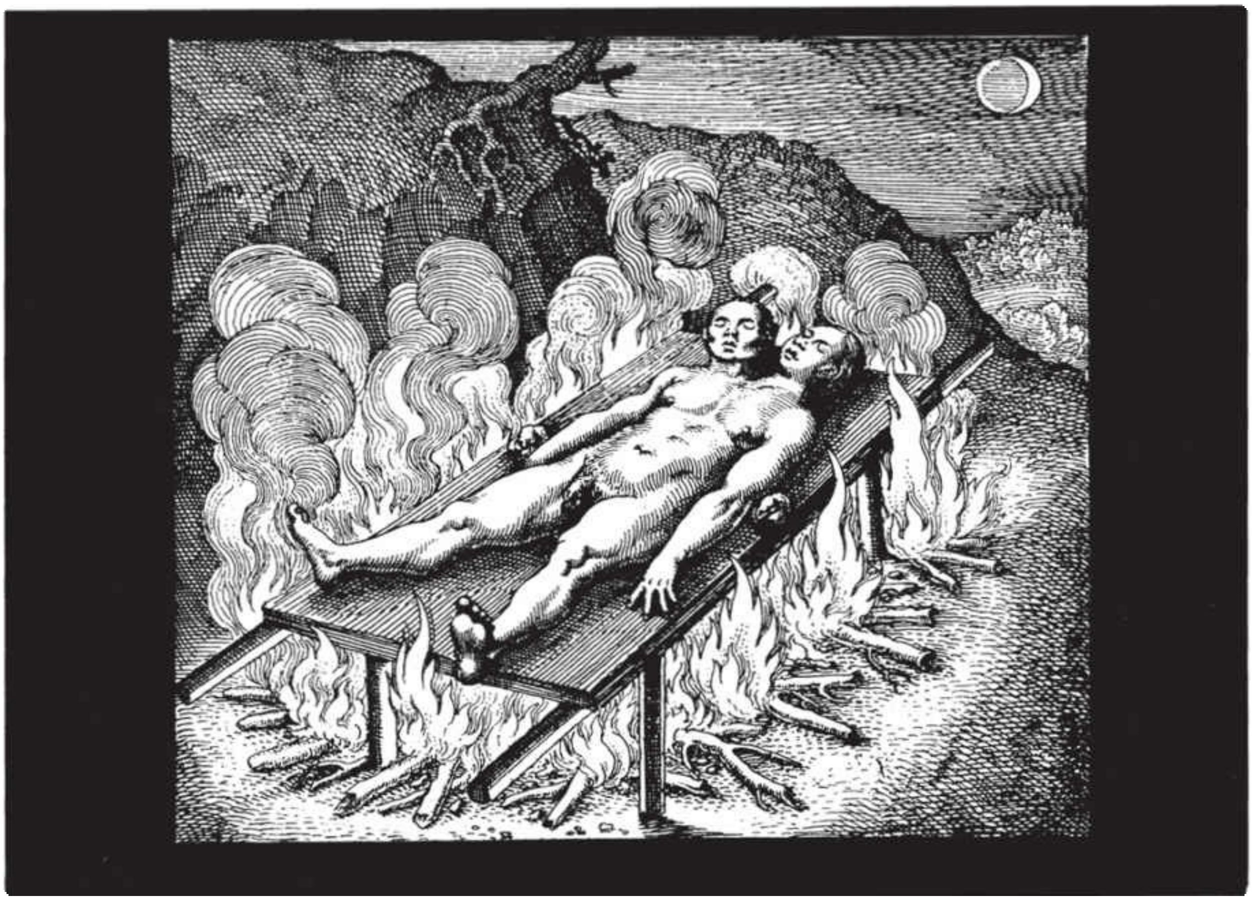

EVERTHING DEPENDS ON MY ABILITY TO BRING THE PATIENT TO AN UNDERSTANDING OF WHAT IS HAPPENING.
SO THAT THE BIRTH OF THE "INNER MAN" CAN TAKE PLACE.

Everthing depends on my ability to bring the patient to an understanding of what is happening.
So that the birth of the “inner man” can take place.

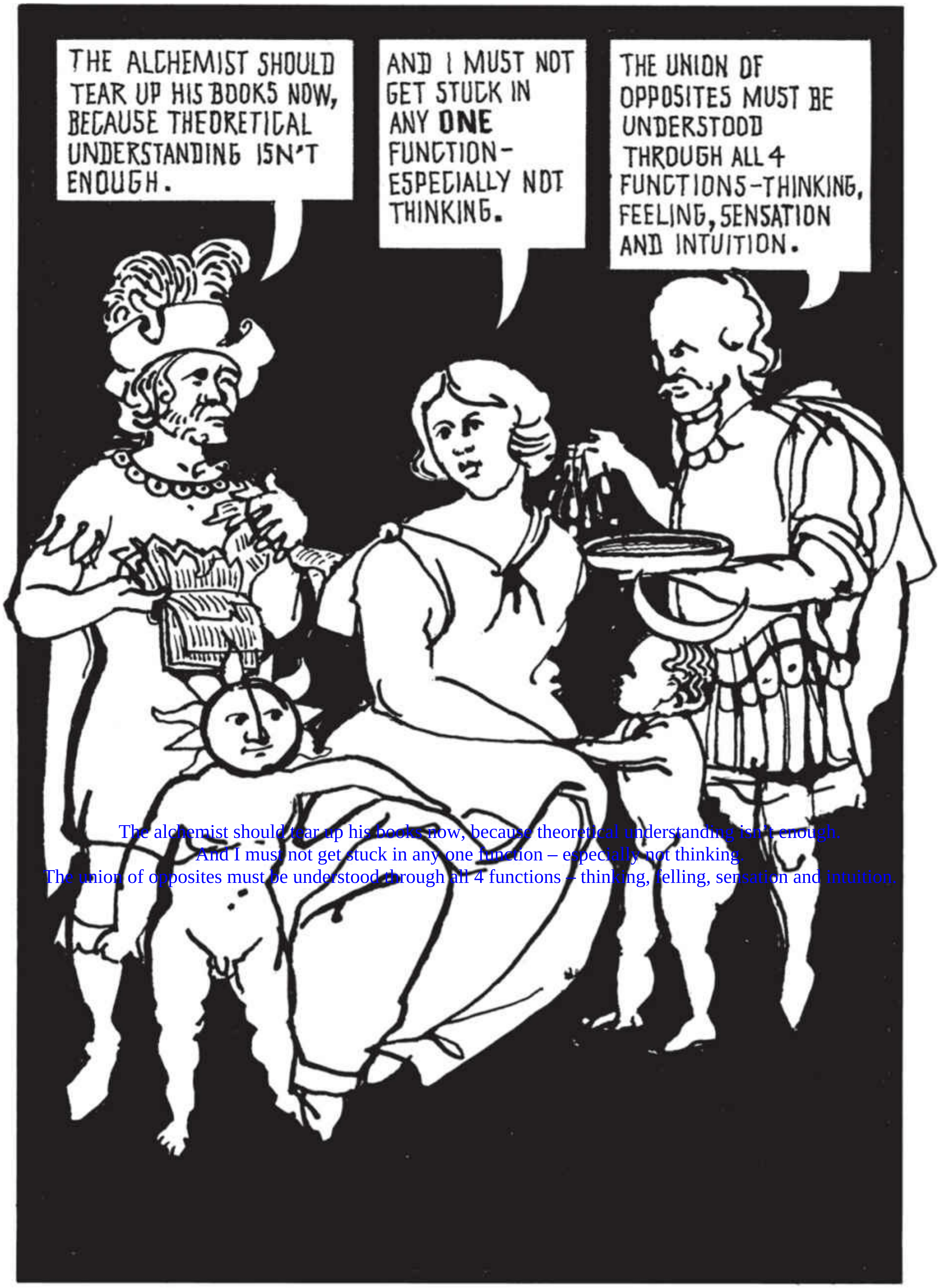
8. Purification



The dew descends – the **aqua sapientiae** or Water of Wisdom – portending the divine birth. Illumination washes away the nigredo by an **albedo** or whitening, like sunrise after darkness.

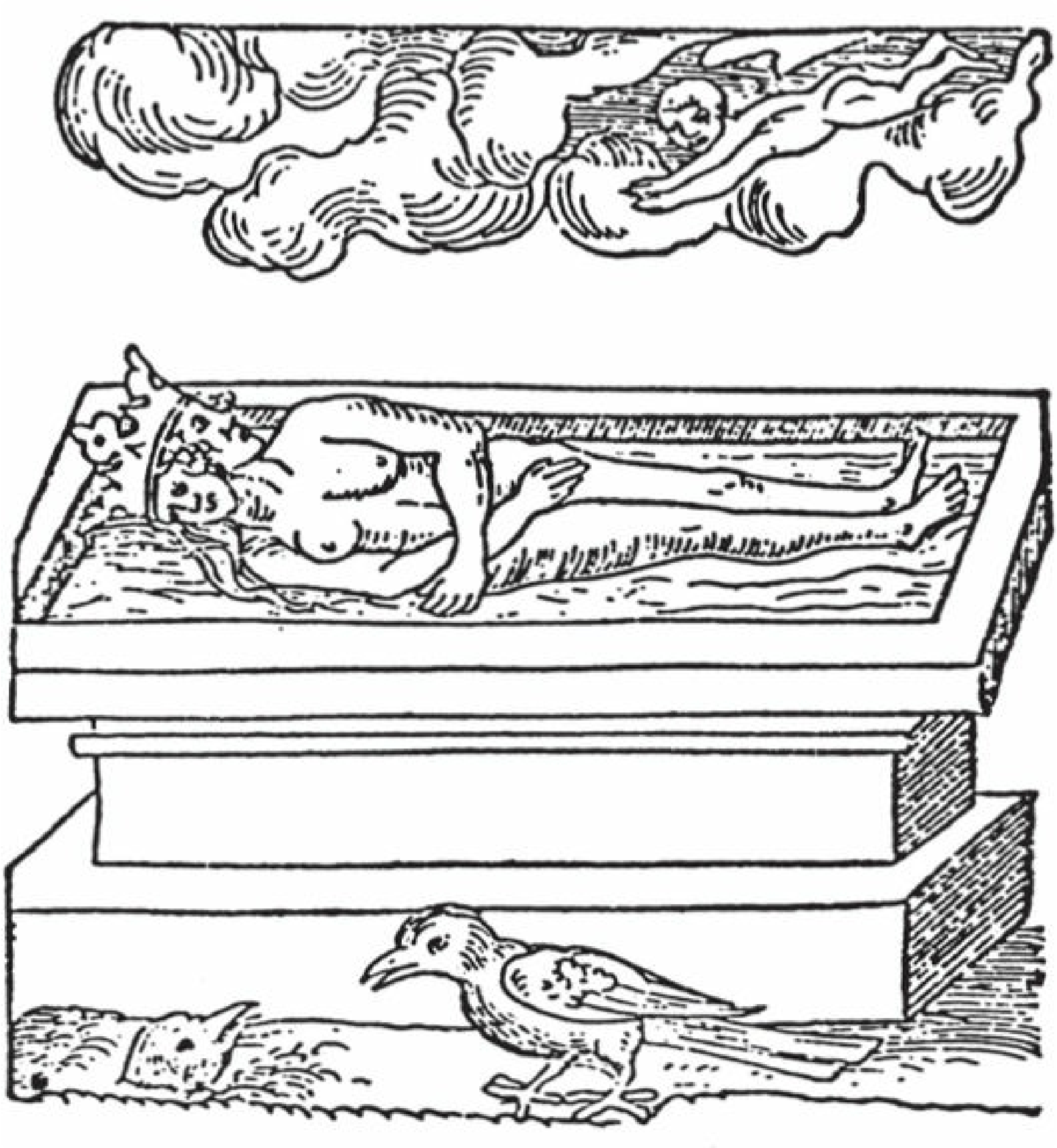


At this stage of analysis, when the unconscious contents have been made conscious and theoretically evaluated, the patient usually believes the goal has been reached.

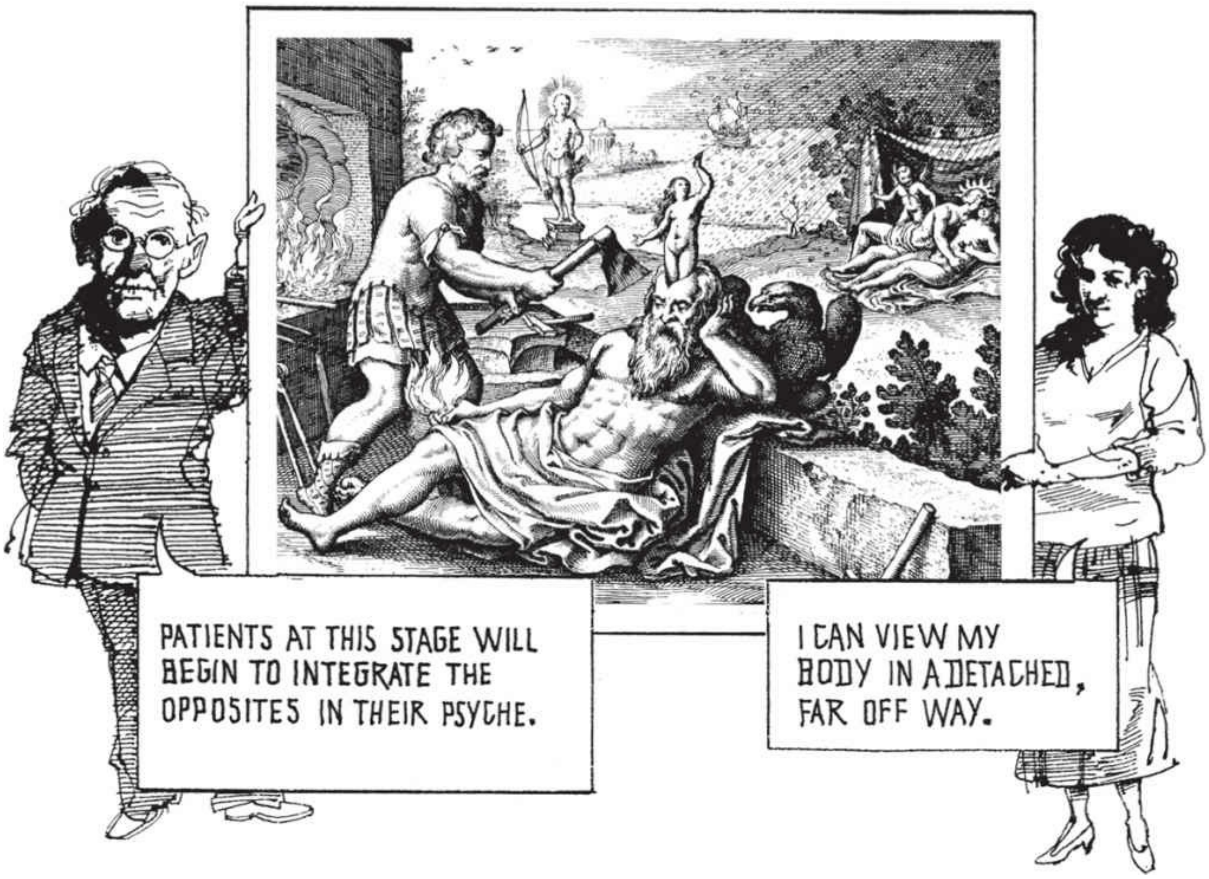

THE ALCHEMIST SHOULD TEAR UP HIS BOOKS NOW, BECAUSE THEORETICAL UNDERSTANDING ISN'T ENOUGH.
AND I MUST NOT GET STUCK IN ANY **ONE** FUNCTION – ESPECIALLY NOT THINKING.
THE UNION OF OPPOSITES MUST BE UNDERSTOOD THROUGH ALL 4 FUNCTIONS – THINKING, FEELING, SENSATION AND INTUITION.

The alchemist should tear up his books now, because theoretical understanding isn't enough.
And I must not get stuck in any one function – especially not thinking.
The union of opposites must be understood through all 4 functions – thinking, felling, sensation and intuition.

9. The Return of the Soul

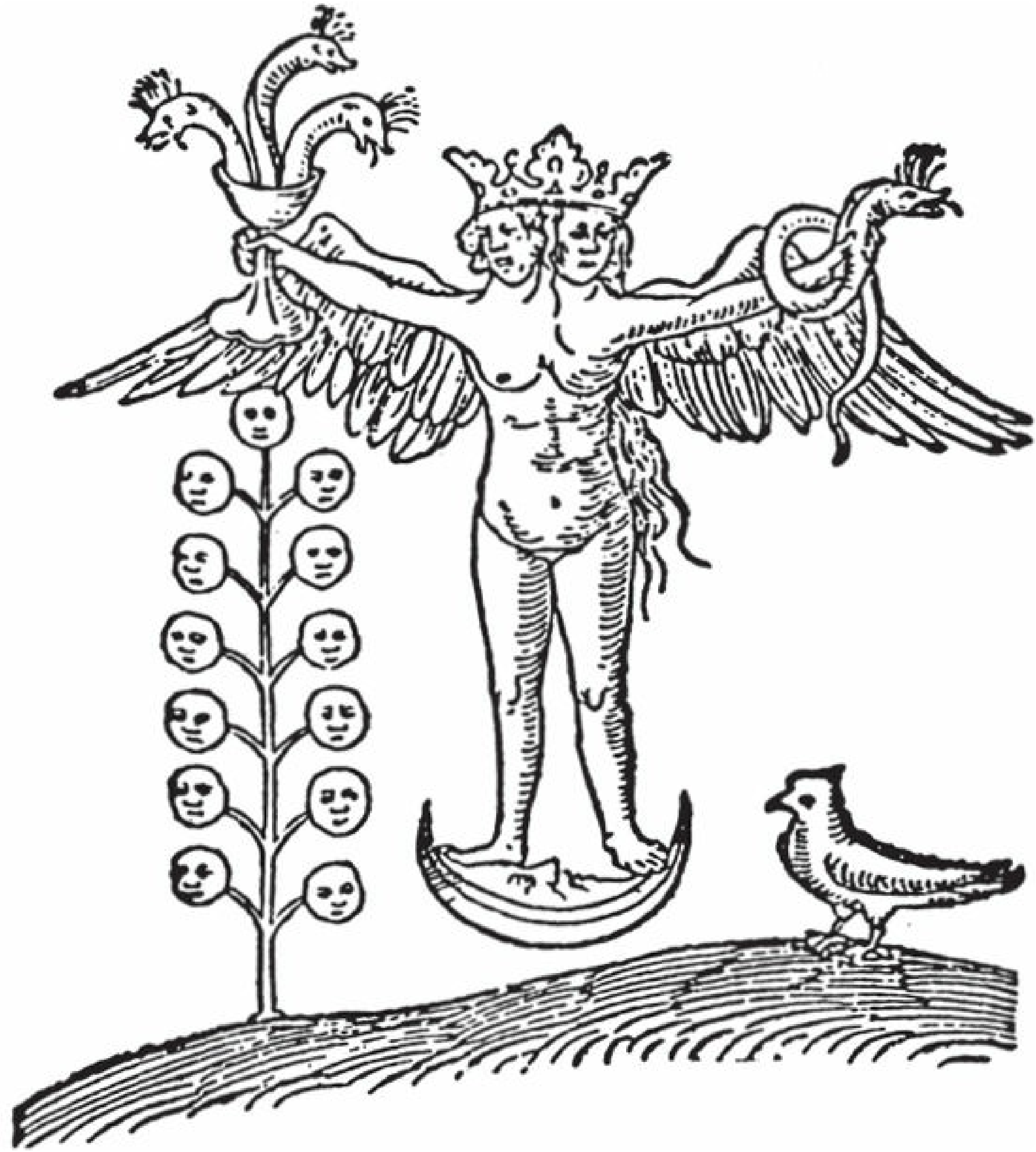


The Soul dives from heaven to breathe life into the hermaphrodite. Yet two ravens at the bottom of the picture indicate that a pair of opposites still exists in the sphere of the unconscious. The winged and wingless birds symbolize the double nature of Mercurius, the **chthonic** (earthy underworld) and **pneumatic** (airy, upperworld) sides.

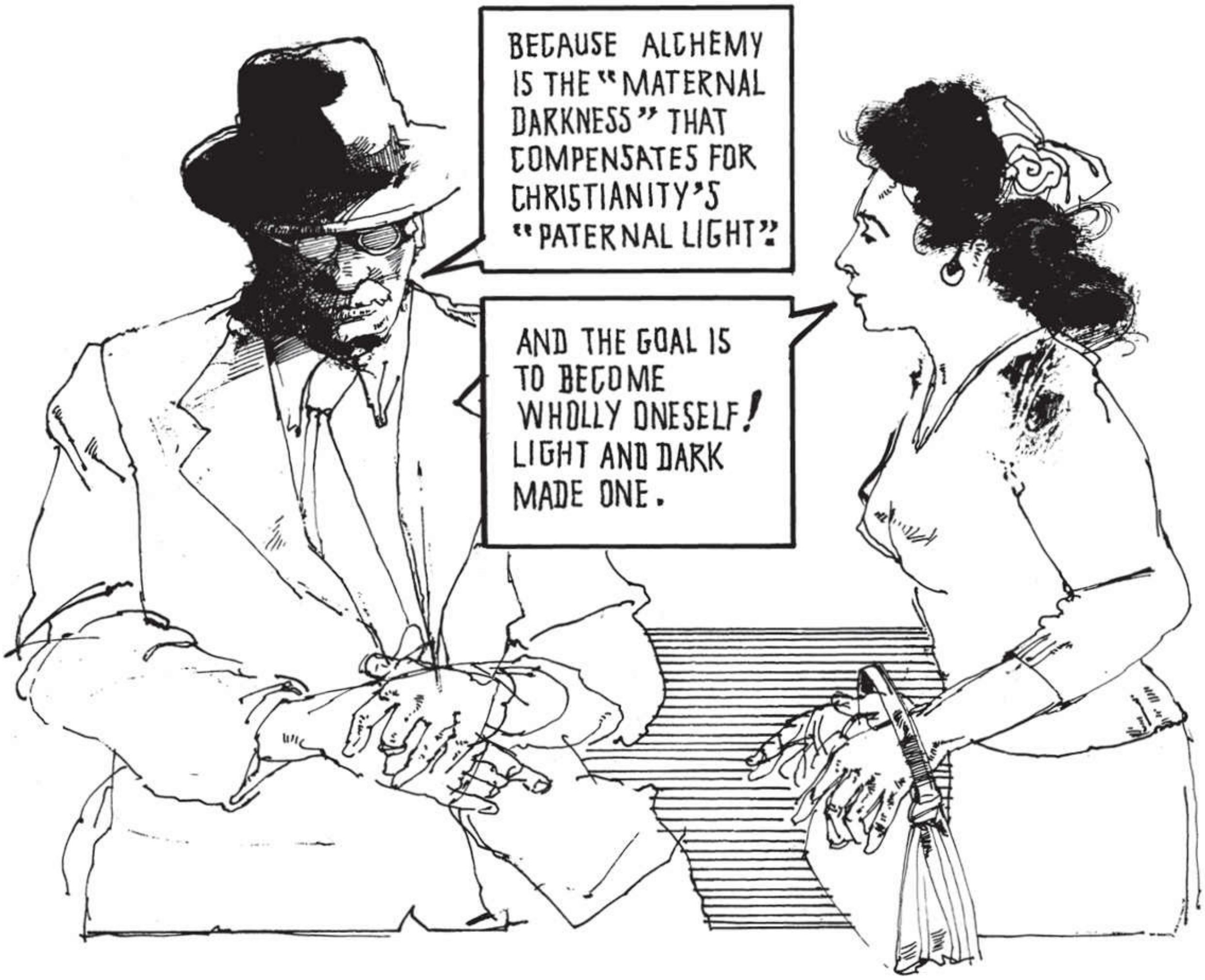

PATIENTS AT THIS STAGE WILL BEGIN TO INTEGRATE THE OPPOSITES IN THEIR PSYCHE.
I CAN VIEW MY BODY IN A DETACHED, FAR OFF WAY.

Patients at this stage will begin to integrate the opposites in their psyche.
I can view my body in a detached, far off way.

10. The New Birth or Rebis



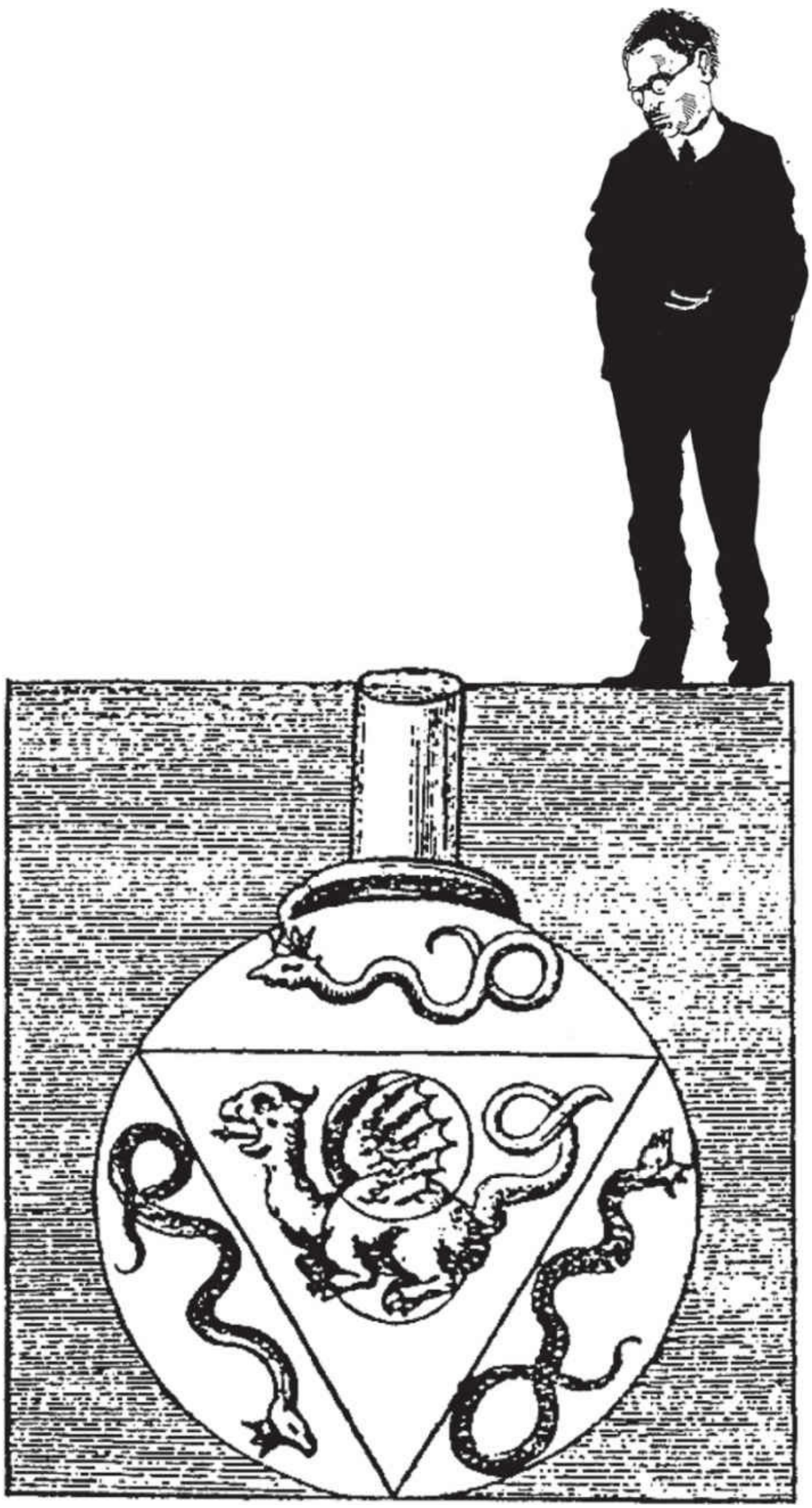
The **Rebis**, or the “reborn” is winged hermaphrodite standing on the Moon, with snakes and a raven still present – creatures associated with the Devil. Why is the desired goal of alchemy portrayed in this monstrous form?


BECAUSE ALCHEMY IS THE "MATERNAL DARKNESS" THAT COMPENSATES FOR CHRISTIANITY'S "PATERNAL LIGHT".
AND THE GOAL IS TO BECOME WHOLLY ONESELF! LIGHT AND DARK MADE ONE.

Because alchemy is the “maternal darkness” that compensates for christianity’s “paternal light”.
And the goal is to become wholly oneself! Light and dark made one.

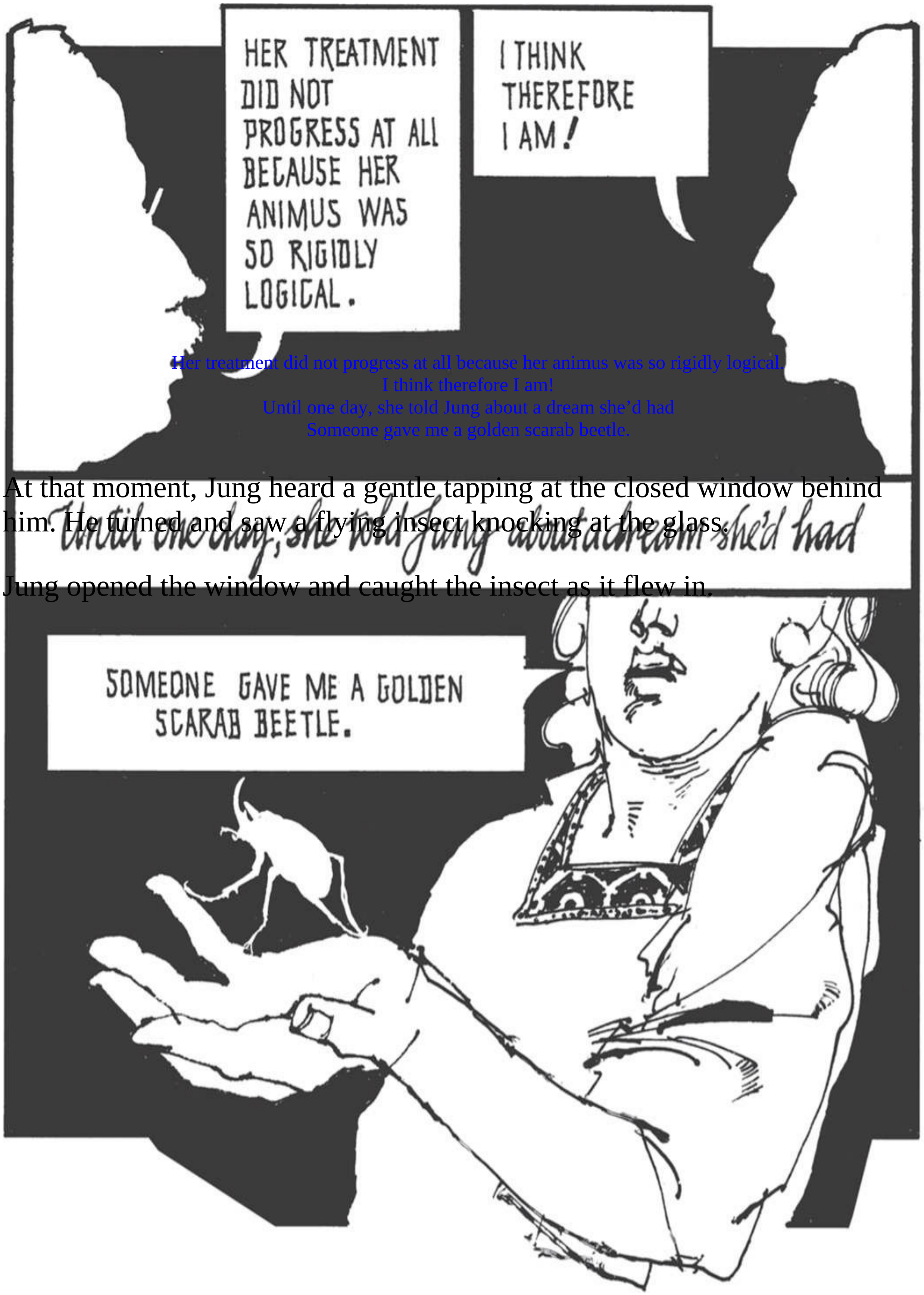
The importance of Jung’s alchemical studies extends far beyond their relevance to analytical psychology and into the mystery of the “mind-matter” connection itself. Located prior to modern physics, alchemy crossed the divide between psyche (spirit) and matter, subject and object. As chemistry and physics developed out of alchemy into objective sciences, the psyche of the observer became specifically excluded from the objective material with which the observing scientist worked.

It was therefore only in the twilight paranormal area that the mysterious union of psyche and matter could be emotionally experienced in our modern age. The alchemists had named this union the **Unus Mundus**, “One World”. It was this experience of “oneness” that Jung attempted to elucidate through his concept of **synchronicity**.



Synchronicity

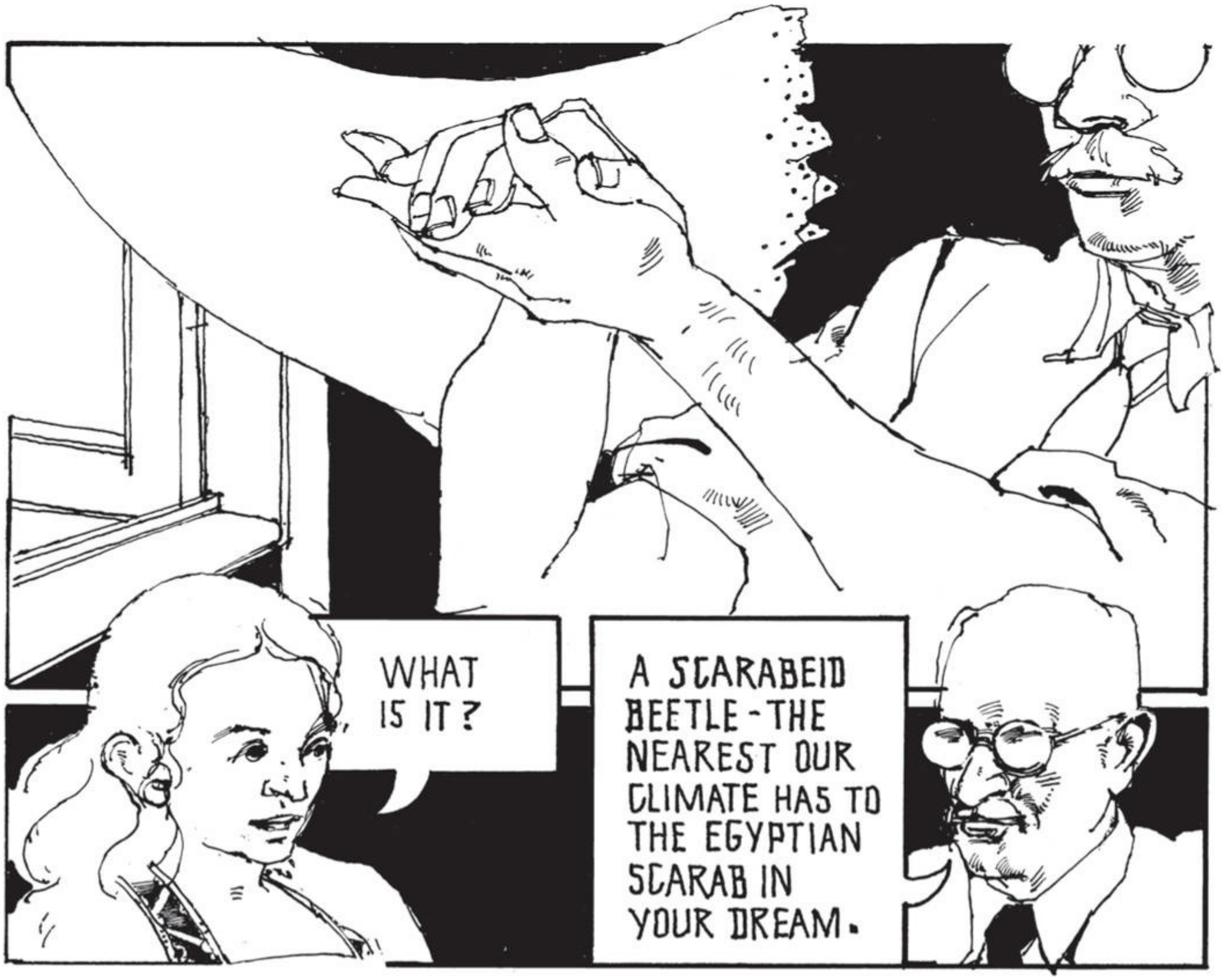
“Meaningful coincidences” had always fascinated Jung. He looked for a theoretical concept that would account for such paranormal “chance” phenomena as the I Ching. In 1930, he first used the term **synchronicity** to describe an “**a-causal** connection between psychic states and objective events.” Here is an example of synchronicity from a patient’s case history.


HER TREATMENT DID NOT PROGRESS AT ALL BECAUSE HER ANIMUS WAS SO RIGIDLY LOGICAL.
I THINK THEREFORE I AM!
Until one day, she told Jung about a dream she'd had
SOMEONE GAVE ME A GOLDEN SCARAB BEETLE.

Her treatment did not progress at all because her animus was so rigidly logical.
I think therefore I am!
Until one day, she told Jung about a dream she'd had
Someone gave me a golden scarab beetle.

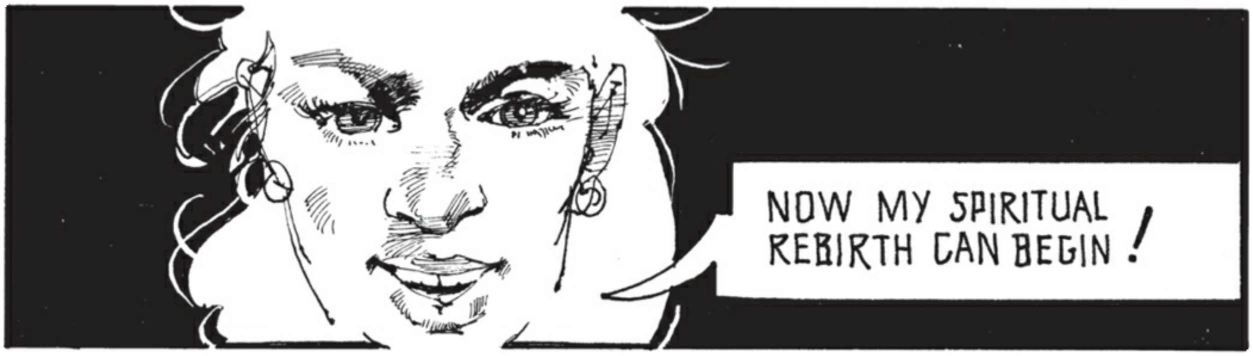
At that moment, Jung heard a gentle tapping at the closed window behind him. He turned and saw a flying insect knocking at the glass.

Jung opened the window and caught the insect as it flew in.


WHAT IS IT?
A SCARABEID BEETLE - THE NEAREST OUR CLIMATE HAS TO THE EGYPTIAN SCARAB IN YOUR DREAM.

What is it?
A scarabeid beetle – the nearest our climate has to the Egyptian scarab in your dream.

The patient had no idea that the golden scarab was an Egyptian symbol of rebirth. But the “coincidence” of that common rose-chafer beetle flying in through the window suddenly gave her dream a new significance. It helped her break free of her over-logical animus shell.

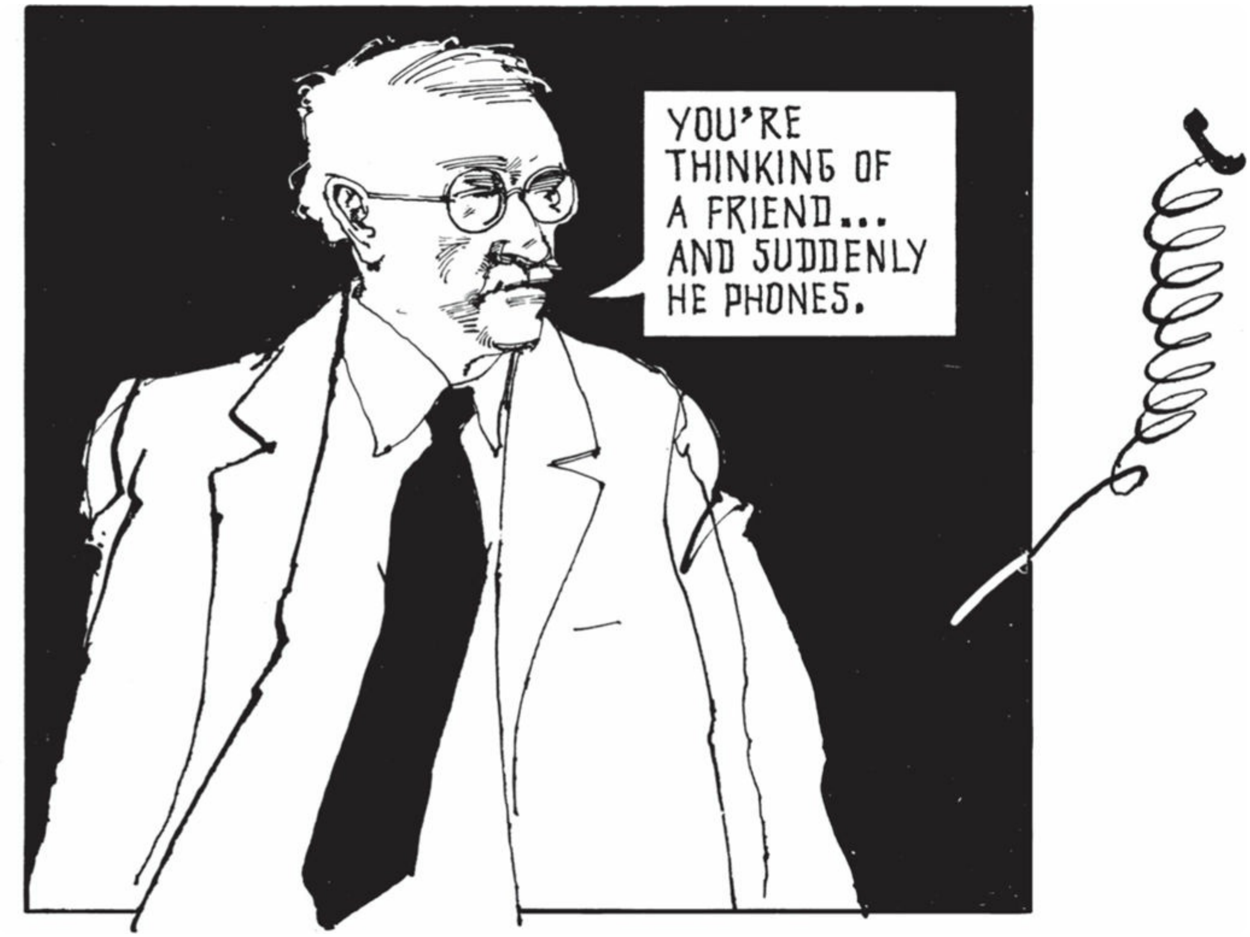

NOW MY SPIRITUAL REBIRTH CAN BEGIN!

Now my spiritual rebirth can begin!

Most spontaneous “synchronistic” events like this one usually had a direct psychic connection with an archetype.

Is it “meaningful” or is it just coincidence?

Jung carefully distinguishes synchronicity from the mere “synchronism” of events occurring simultaneously but unconnected in meaning. Everyday life often provides us with a common type of synchronicity.


YOU'RE THINKING OF A FRIEND... AND SUDDENLY HE PHONES.

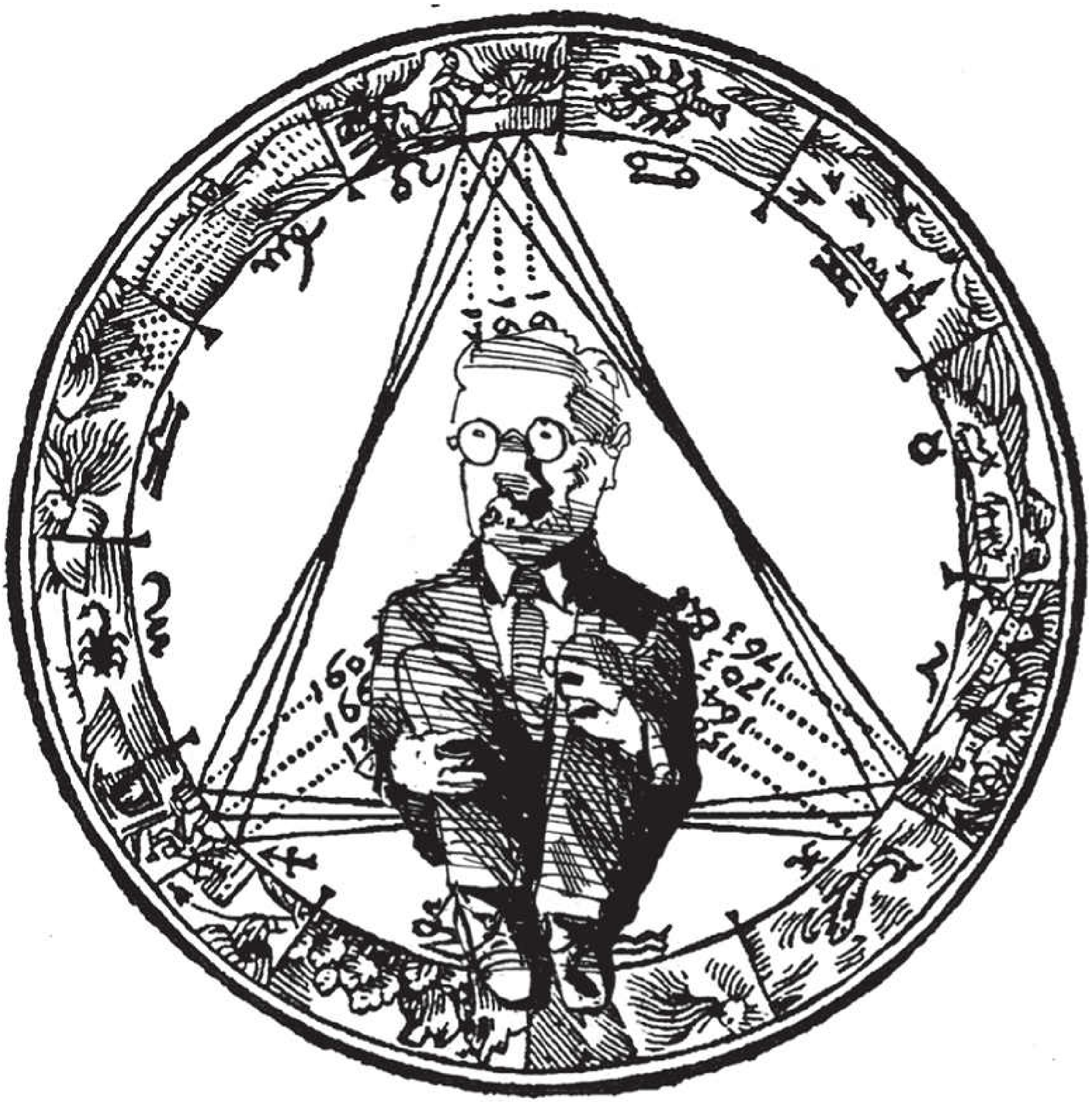
You’re thinking of a friend … and suddenly he phones.

There are more eerie precognitive and clairvoyant synchronicities, such as Swedenborg’s vision.

Commenting on Swedenborg’s state of mind, Jung says that a lowering of the threshold of consciousness must have given him access to “absolute knowledge”. The fire in Stockholm was, in a sense, burning in him too. For the unconscious, space and time seem relative – knowledge finds itself in a space-time continuum in which space is no longer space, nor time.

Qualitative Time

Jung’s early attempts to understand synchronicity were influenced by a classical idea of astrology, the “objective time moment”. This supposes that certain **quality** exists in a moment of time itself – “a time to be born, a time to die, a time to reap and a time to sow”. Whatever is done at **this** moment of time, has the quality of **this** moment of time.



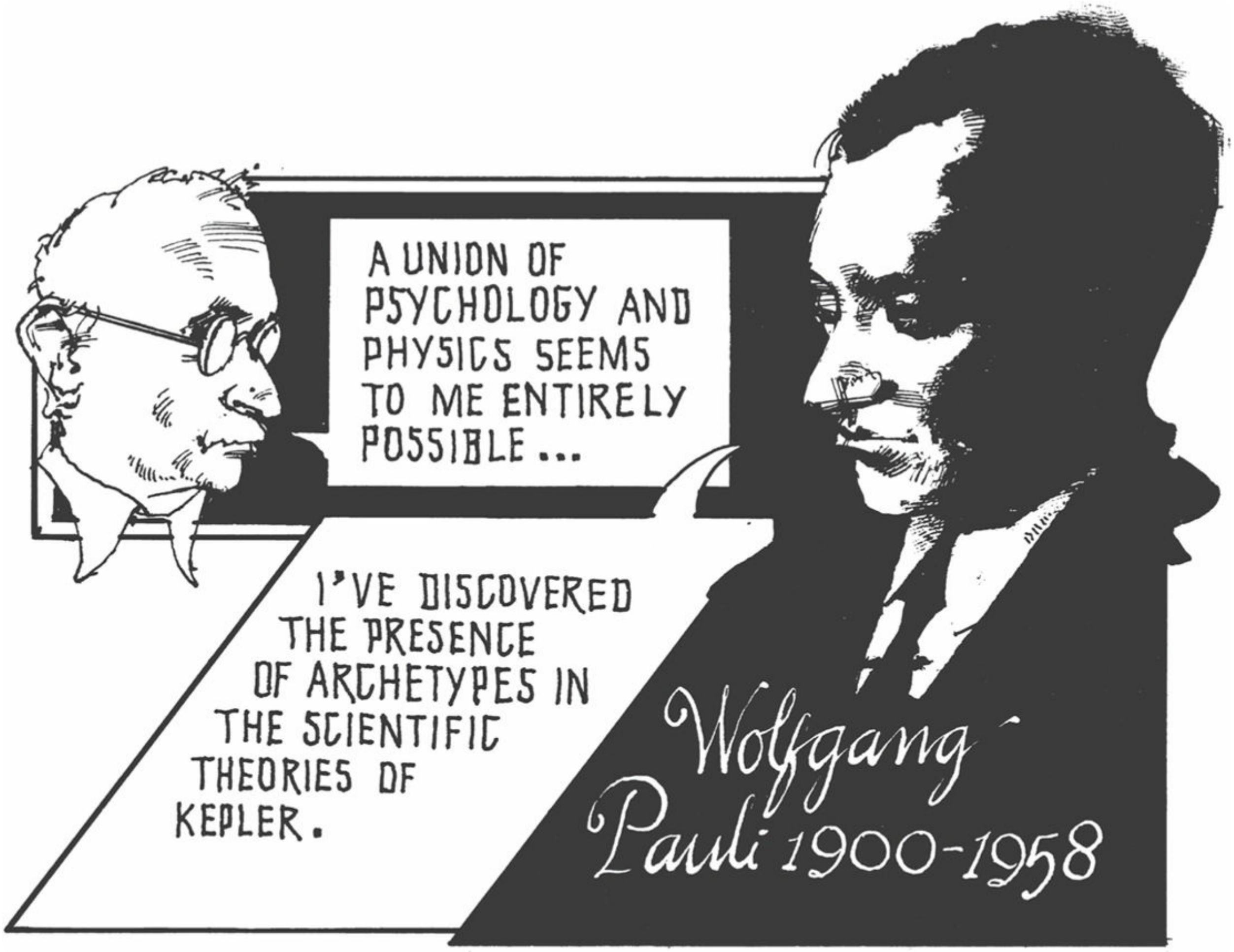
Qualitative time seems to "explain" why astrology and other forms of divination work.

But synchronicities are not always dependent on such a moment of time. Precognition, for instance, does not occur in "same-timeness". Jung gradually abandoned the supposition of qualitative time. He concluded that since qualitative time is nothing but the flux of things, and is just as much "nothing" as space, this hypothesis ends up in a vicious circle – "the flux of things and events is the cause of the flux of things, etc."

Synchronicity and Post-Einsteinian Physics

Jung went on wondering if there was any **law** or pattern of synchronistic events which could be contrasted with the physical law of causality. He thought it possible to link his “a-causal principle” of synchronicity to new ideas now emerging in physics – which also suggested an a-causal paradox.

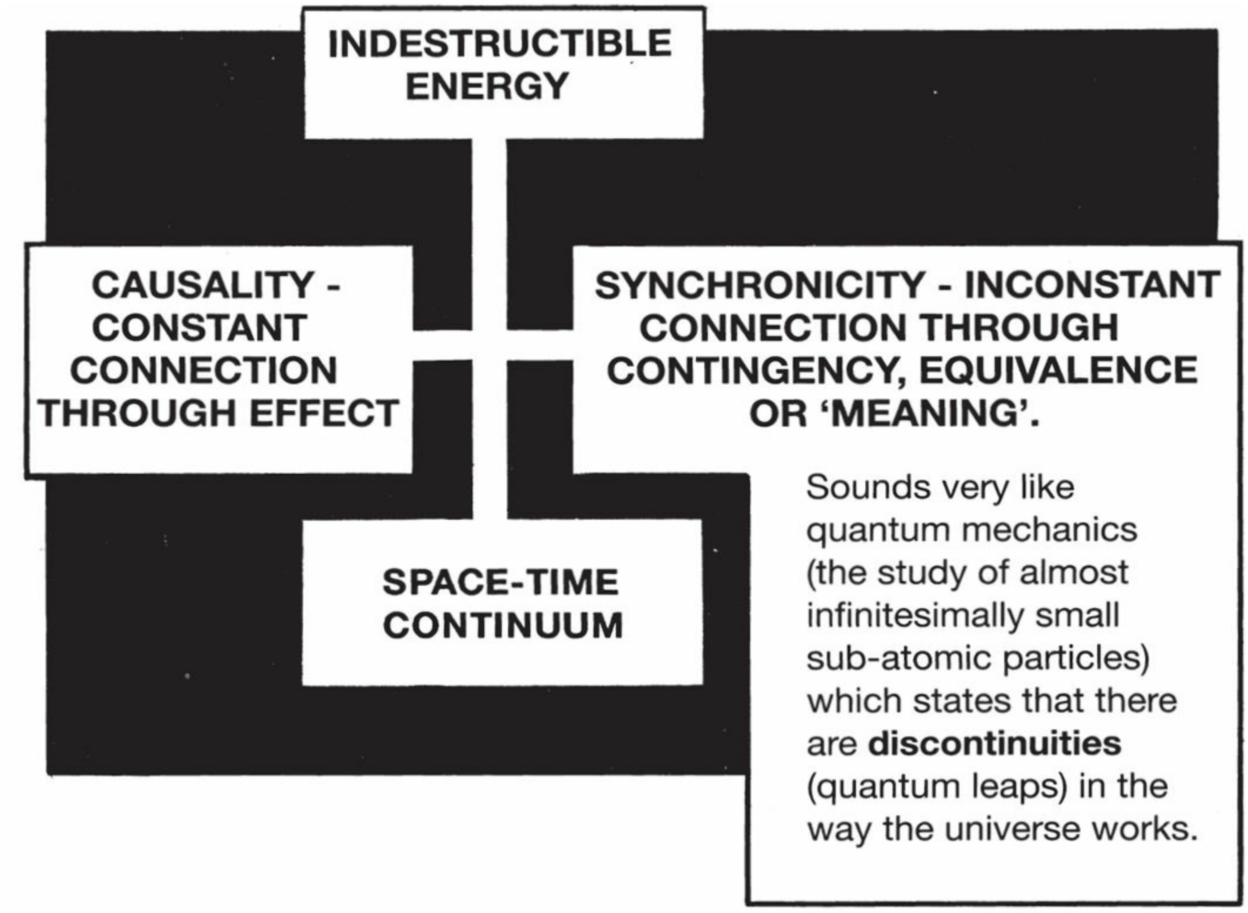
The quantum physicist and Nobel Prize winner (1945), Wolfgang Pauli, was a close friend of Jung’s. Pauli was one of several scientists interested in Jung’s views.


A UNION OF PSYCHOLOGY AND PHYSICS SEEMS TO ME ENTIRELY POSSIBLE ...
I’VE DISCOVERED THE PRESENCE OF ARCHETYPES IN THE SCIENTIFIC THEORIES OF KEPLER.
Wolfgang Pauli 1900-1958

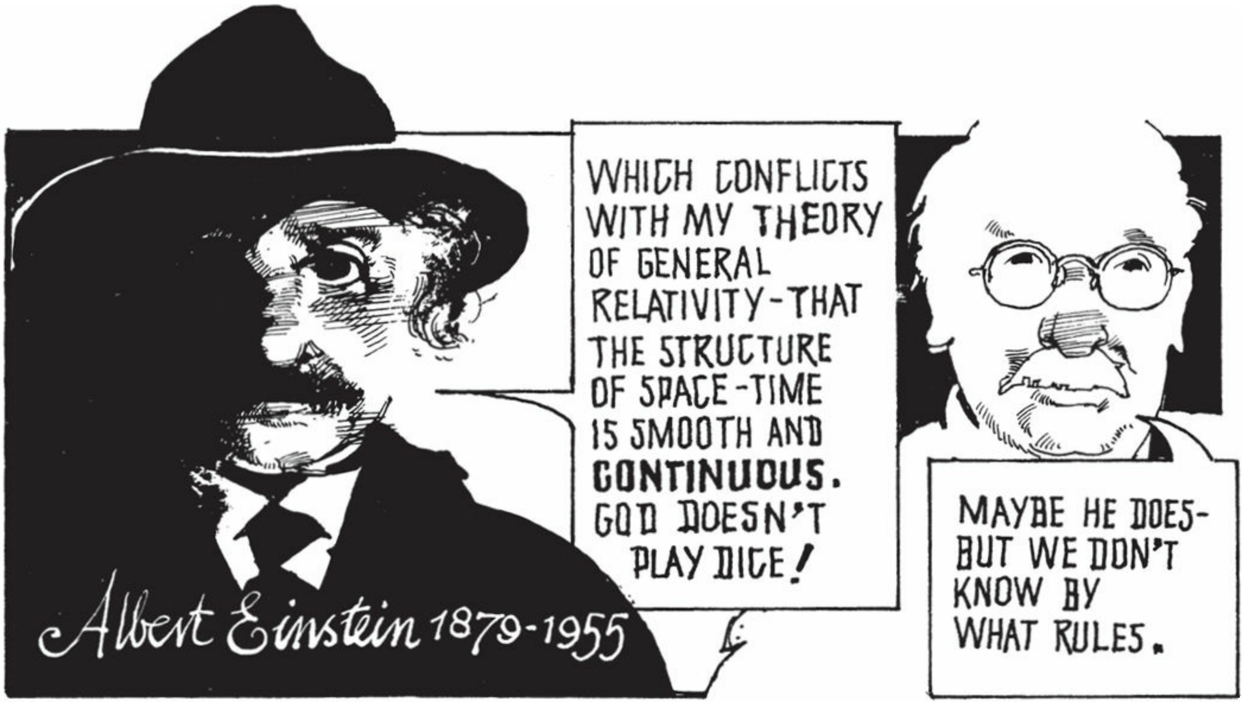
A union of psychology and physics seems to me entirely possible …
I’ve discovered the presence of archetypes In the scientific theories of Kepler.

Synchronicity and Quantum Mechanics

Jung and Pauli agreed that the trinity of classical physics – time, space and causality – could be turned into a quaternity by adding synchronicity as a 4th term.


INDESTRUCTIBLE ENERGY
CAUSALITY - CONSTANT CONNECTION THROUGH EFFECT
SYNCHRONICITY - INCONSTANT CONNECTION THROUGH CONTINGENCY, EQUIVALENCE OR 'MEANING'.
SPACE-TIME CONTINUUM

Sounds very like quantum mechanics (the study of almost infinitesimally small sub-atomic particles) which states that there are **discontinuities** (quantum leaps) in the way the universe works.


WHICH CONFLICTS WITH MY THEORY OF GENERAL RELATIVITY - THAT THE STRUCTURE OF SPACE-TIME IS SMOOTH AND CONTINUOUS. GOD DOESN'T PLAY DICE!
MAYBE HE DOES- BUT WE DON'T KNOW BY WHAT RULES.
Albert Einstein 1879-1955

Which conflicts with my theory of general relativity – that the structure of space-time is smooth and Continuous.
God doesn’t play dice!
Maybe he does-but we don’t know by what rules.

An Astrological Experiment

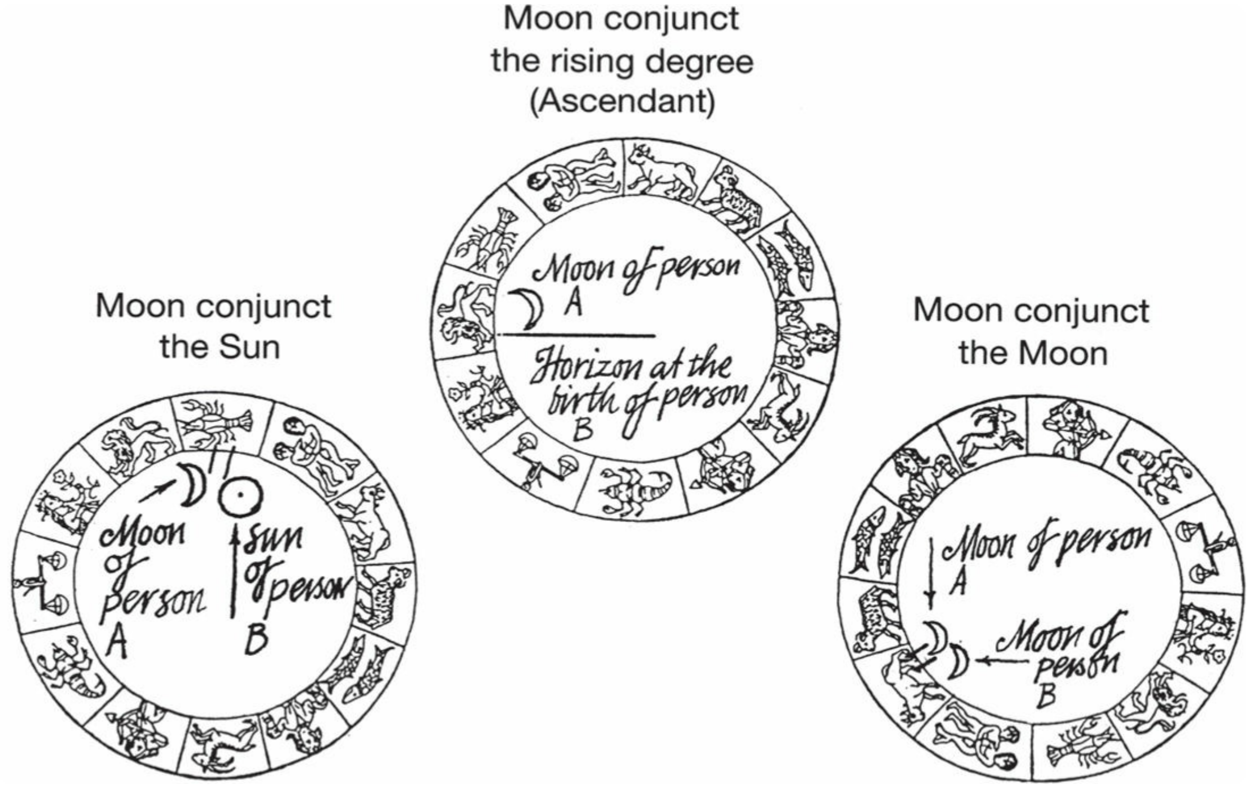
Jung hoped to establish synchronicity as a law equal in status to causality. He tried to make astrology the subject of an experiment that would demonstrate this “law”. The basic idea of Jung’s experiment was simple.

To see if the “chance” groupings of zodiac figures on a person’s horoscope might coincide **meaningfully but acausally** with psychic states and events.

To test for a possible acausal link between psychic **states** and real **events.** For this, Jung chose a specific, measurable event – **marriage.**

Jung devised a carefully planned statistical investigation of the astrological contacts between the birthcharts of a sample number of married couples.

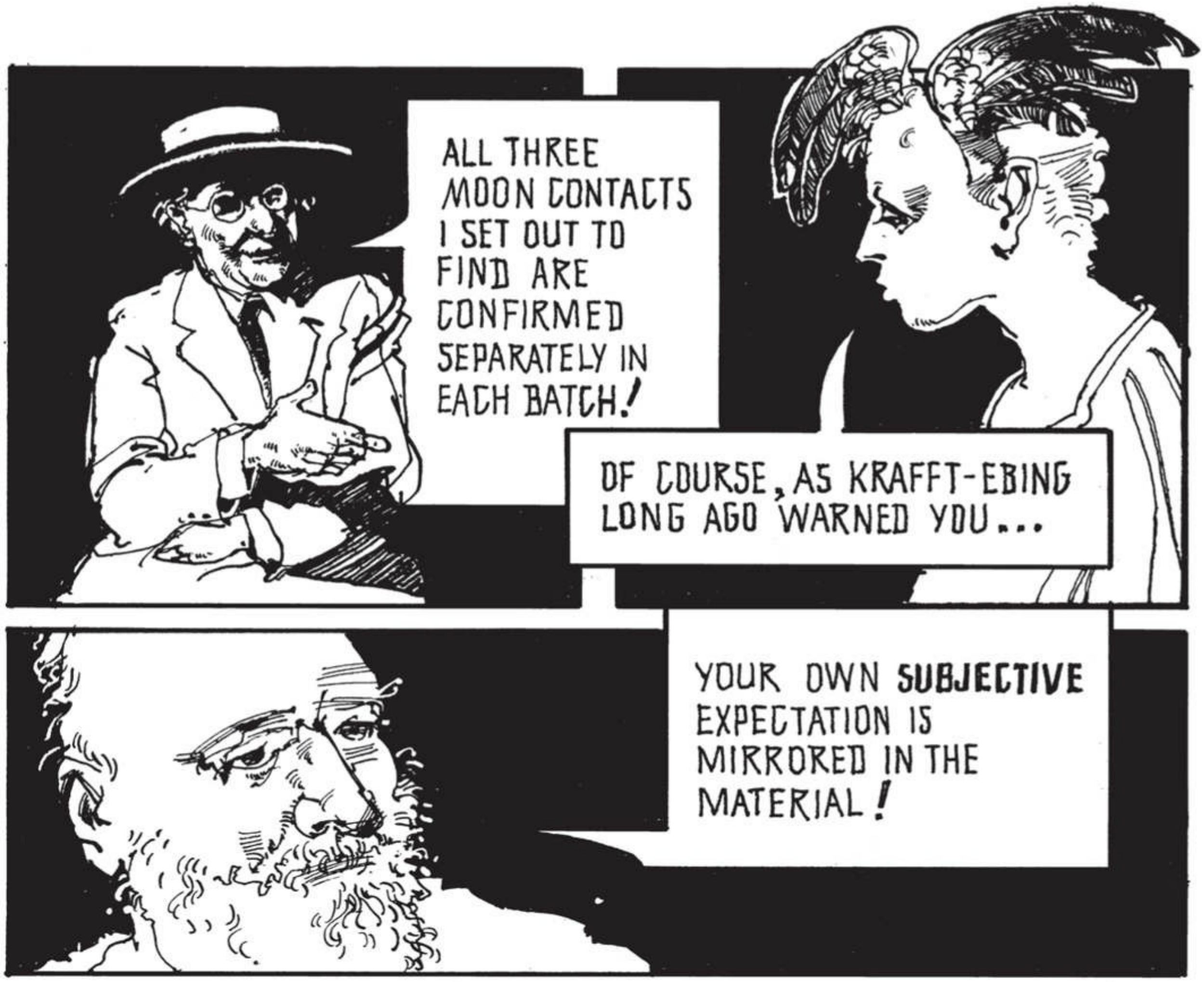
He then asked: What are the specific horoscope configurations that are traditionally said by astrologers to symbolize marriage? There are 3 which all involve the Moon in one person’s birthchart being placed in the same zodiacal position (conjunct) as one of the following 3 factors in the partner’s birthchart:


Moon conjunct
the rising degree
(Ascendant)
Moon of person
A
Horizon at the
birth of person
B
Moon conjunct
the Sun
Moon of person
A
Sun of person
B
Moon conjunct
the Moon
Moon of person
A
Moon of person
B

When the first batch of horoscopes arrived, Jung was so impatient for a result that he analyzed it before the rest of the data had been collected. The result showed a strong statistical evidence for a contact of **Moon conjunct Ascendant.** Jung sat in his garden, delighted with the result. But then he saw the face of Mercurius laughing at him in the garden wall.

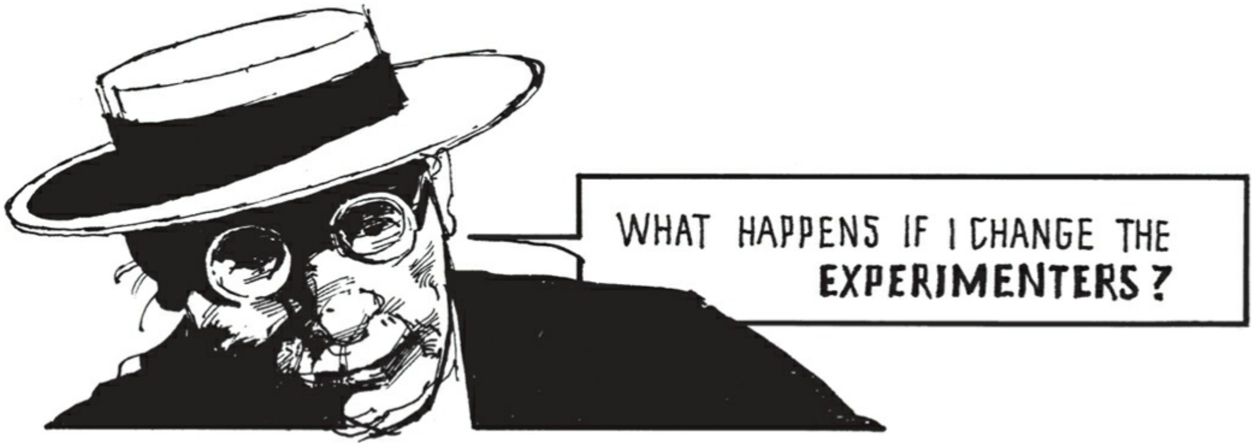
The trick was evident when the next two batches of horoscopes were analyzed. The second showed a high proportion of **Moon conjunct Sun** contacts; and the third produced significant results of **Moon conjunct Moon.** The results neutralized each other! Jung had failed to demonstrate statistically any relation between planetary contacts and marriage. And yet, the "tricks of Mercurius" had nevertheless produced a very intriguing result!

“Secret Mutual Connivance”


ALL THREE MOON CONTACTS I SET OUT TO FIND ARE CONFIRMED SEPARATELY IN EACH BATCH!
OF COURSE, AS KRAFFT-EBING LONG AGO WARNED YOU...
YOUR OWN SUBJECTIVE EXPECTATION IS MIRRORED IN THE MATERIAL!

All three moon contacts I set out to find are confirmed separately in each batch!
Of course, as Krafft-Ebing long ago warned you …
Your own subjective expectation is mirrored in the material!

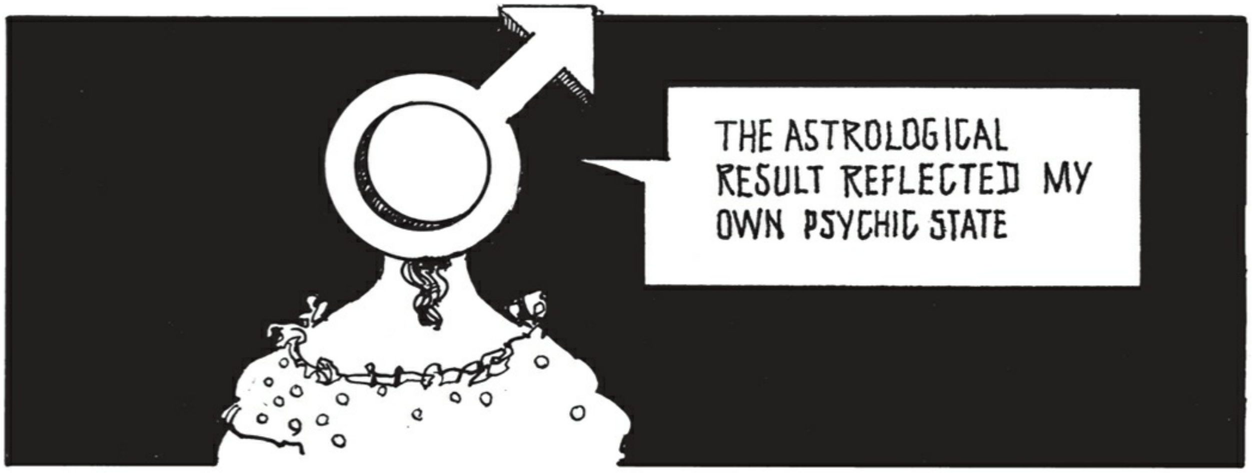
Jung followed up this recognition with another intriguing experiment.


WHAT HAPPENS IF I CHANGE THE EXPERIMENTERS?

What happens if I change the experimenters?

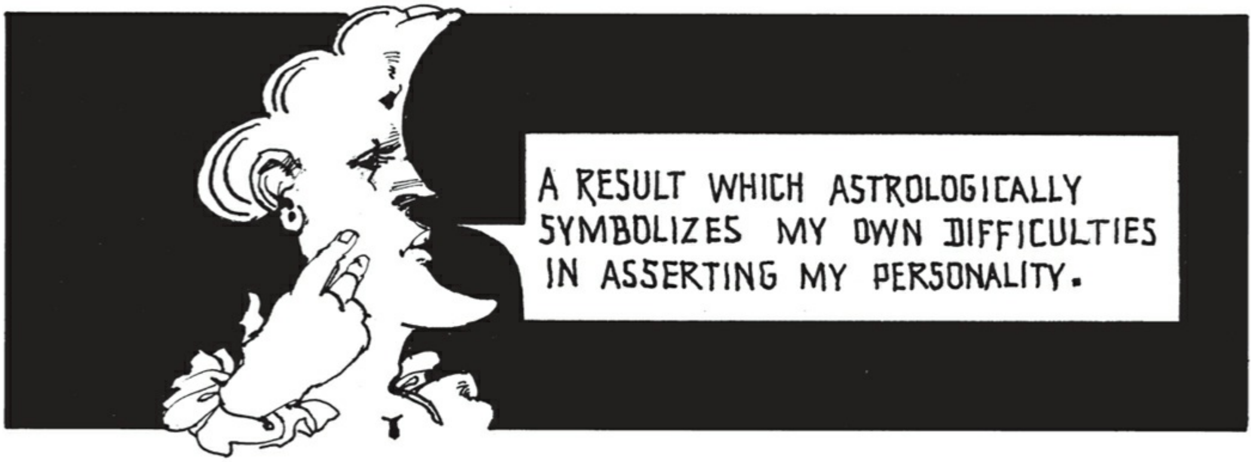
Jung chose three individuals whose psychological characters were well-known to him, and asked each one to make a selection of married couples by lot from the horoscope collection.

The first experimenter was in an intense state of emotional turmoil. She selected couples whose predominant contact involved the “excitable” planet Mars.


THE ASTROLOGICAL RESULT REFLECTED MY OWN PSYCHIC STATE

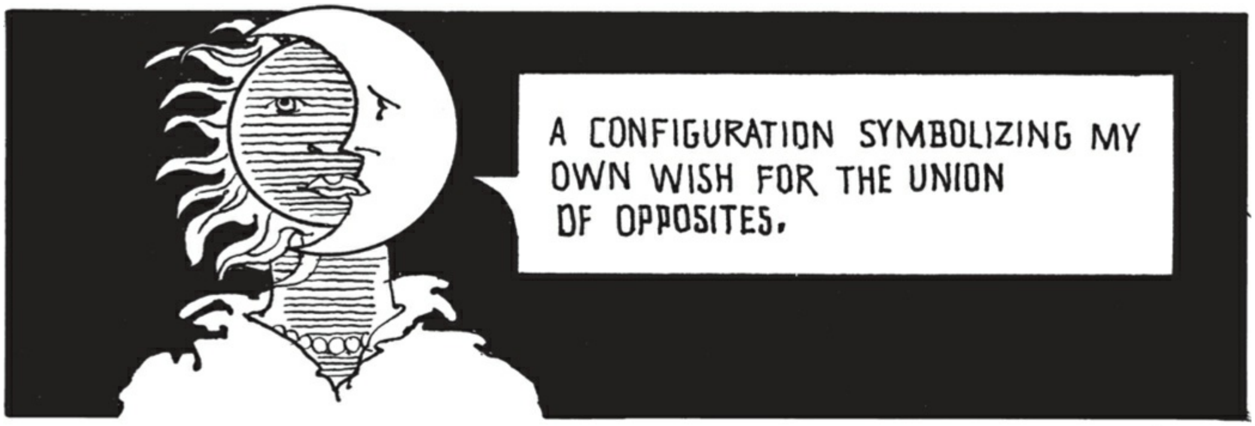
The astrological result reflected my own psychic state

The second woman was a self-suppressive type who chose couples with contact between the horizon and Moon.


A RESULT WHICH ASTROLOGICALLY SYMBOLIZES MY OWN DIFFICULTIES IN ASSERTING MY PERSONALITY.

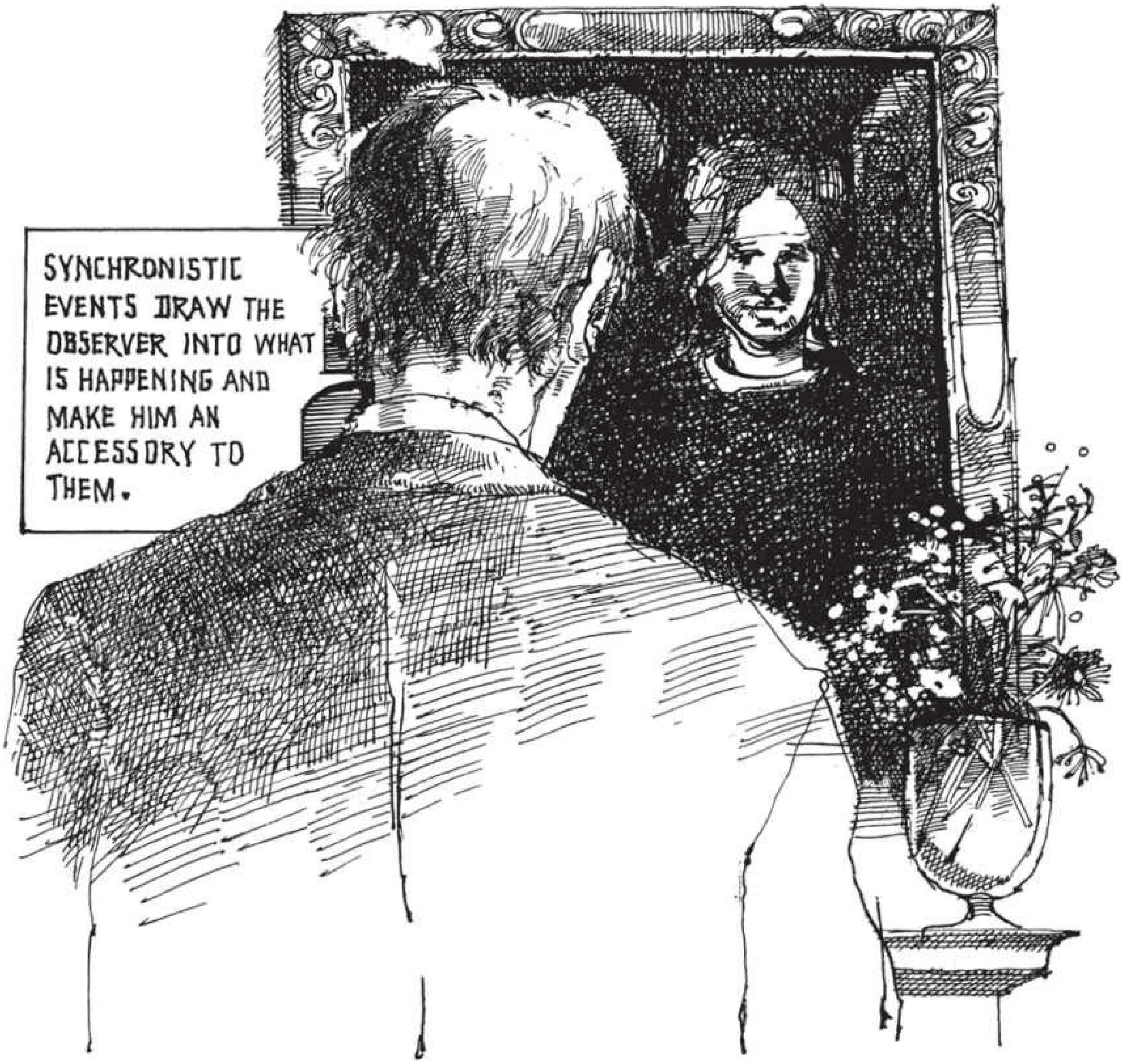
A result which astrologically symbolizes my own difficulties in asserting my personality.

The third woman had strong inner oppositions whose union and reconciliation were her main problem. She chose couples with Sun and Moon conjunctions.


A CONFIGURATION SYMBOLIZING MY OWN WISH FOR THE UNION OF OPPOSITES.

A configuration symbolizing my own wish for the union of opposites.

Jung’s original experiment had long since parted company with orthodox statistical methods. In searching for an objective law, he had found the reflection of the subjective psyche of the observer in the apparently objective material.


SYNCHRONISTIC EVENTS DRAW THE OBSERVER INTO WHAT IS HAPPENING AND MAKE HIM AN ACCESSORY TO THEM.

Synchronistic events draw the observer into what is happening and make him an accessory to them.

What had Jung succeeded to prove? No more than astrologers had always known. “A secret, mutual connivance exists between the material and the psychic state of the astrologer. This correspondence is simply **there** like any other agreeable or annoying incident, and it seems to me doubtful whether it can be proved scientifically to be anything more than that.”

The Double Conception

To what real degree is synchronicity either subjective or objective? Or is it partly both?

“Synchronicity takes the coincidence of events in space and time as meaning something more than mere chance, namely, a peculiar interdependence of objective events among themselves **as well as with** the subjective (psychic) states of the observer or observers.”

“As well as with?” This is unclear. The relationship between observer and observed remains confused, giving rise to **two** understandings of synchronicity. In one version – Synchronicity I – there is already an “interdependence of objective events amongst themselves” (planets and marriage), observed objectively. Yet the second version – Synchronicity II – involves the **subjective participation** of the observing psyche – the experimenter’s psyche is also involved.

Synchronicity I, with its objectivity, could be examined for an inherent theory or law. Synchronicity II, with its **secret, mutual connivance**, was unique and lawless. It depends on, and even brings to light, the psyche of the observing subjects so that the individual’s **own** psyche is mysteriously reflected in the objective material.

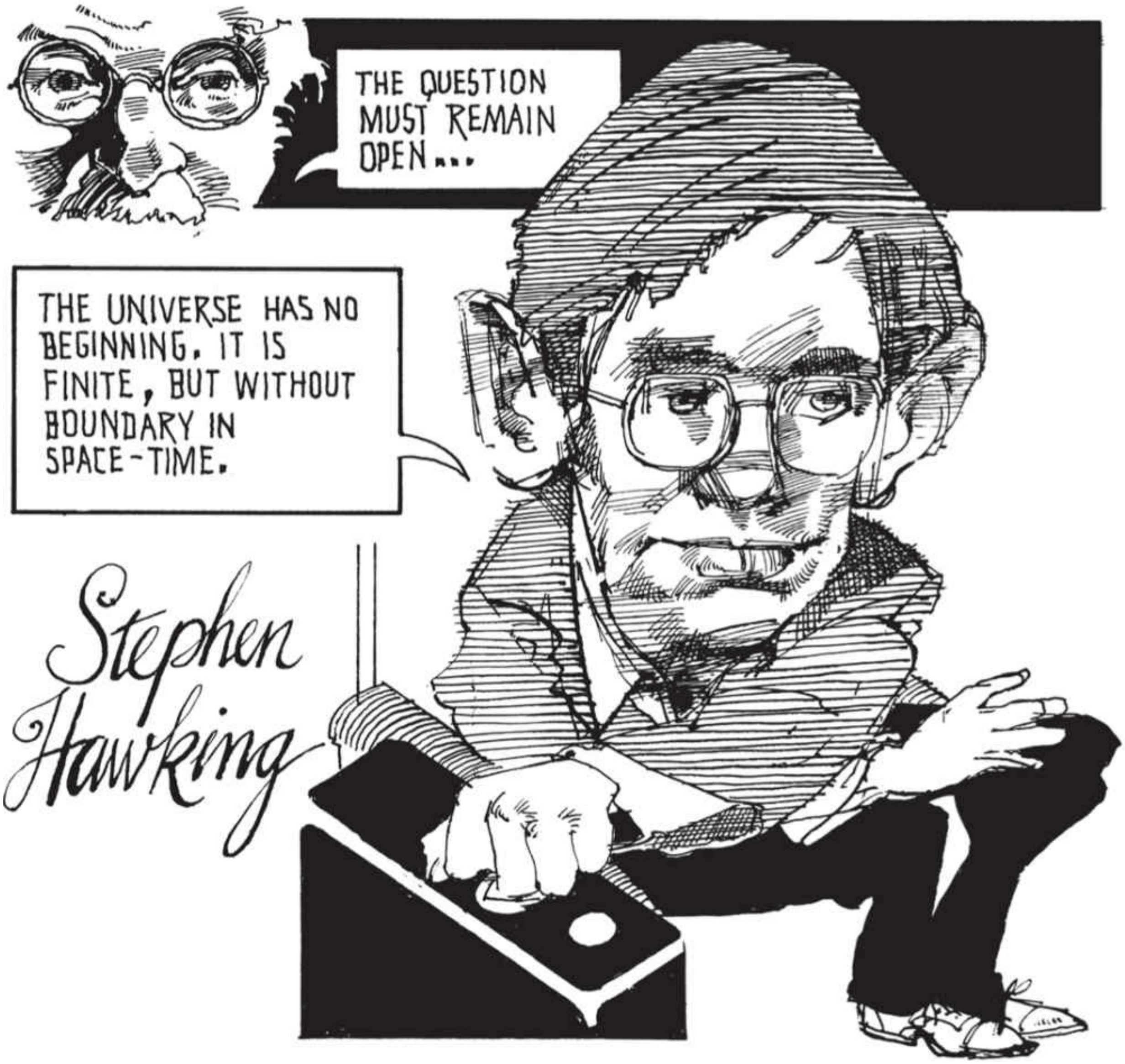
Jung moves ambiguously between these two versions of synchronicity. If synchronicity in its broadest sense has to be **meaningful**, then it must have a subjective component, because it is impossible to separate “meaning” from subjective psychic activity. Yet in suggesting a form of synchronicity (Synchronicity I) based on an “interdependence of objective events amongst themselves”, Jung also has to posit the existence of a psychoid level of reality, existing prior to human consciousness. This implies an order and pattern in the cosmos, a **transcendental meaning** inherent in the collective psyche. Synchronicity postulates a meaning which is a priori to human consciousness and apparently exists outside of man.

Science and the New Age

Jung’s synchronicity concept was a major concept in “New Age” thinking in the 60s. Jung was promoted to New Age guru and his ideas were hijacked to justify astrology, the I Ching and other “alternative” practices.

Jung’s efforts had contributed to making the study of religion respectable – and the pursuit of religious experience became socially fashionable.

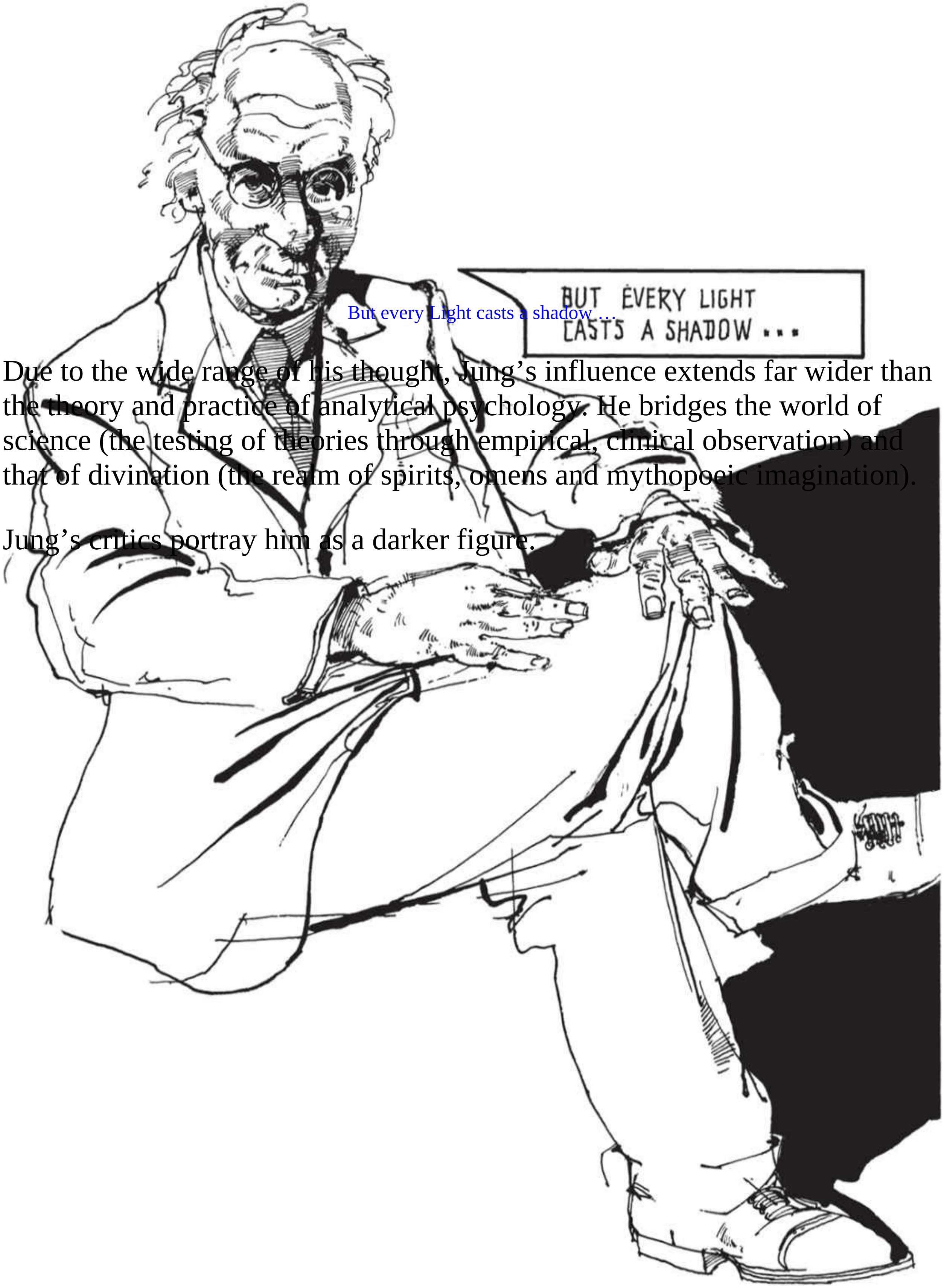
Developments on the leading edge of modern physics – quantum mechanics, the new cosmology, chaos theory – continue to fire the imagination with possible links between physics and the psyche.


THE QUESTION MUST REMAIN OPEN...
THE UNIVERSE HAS NO BEGINNING. IT IS FINITE, BUT WITHOUT BOUNDARY IN SPACE-TIME.
Stephen Hawking

The Question must remain open …
The universe has no beginning, it is finite, but without boundary in space-time.

The End?

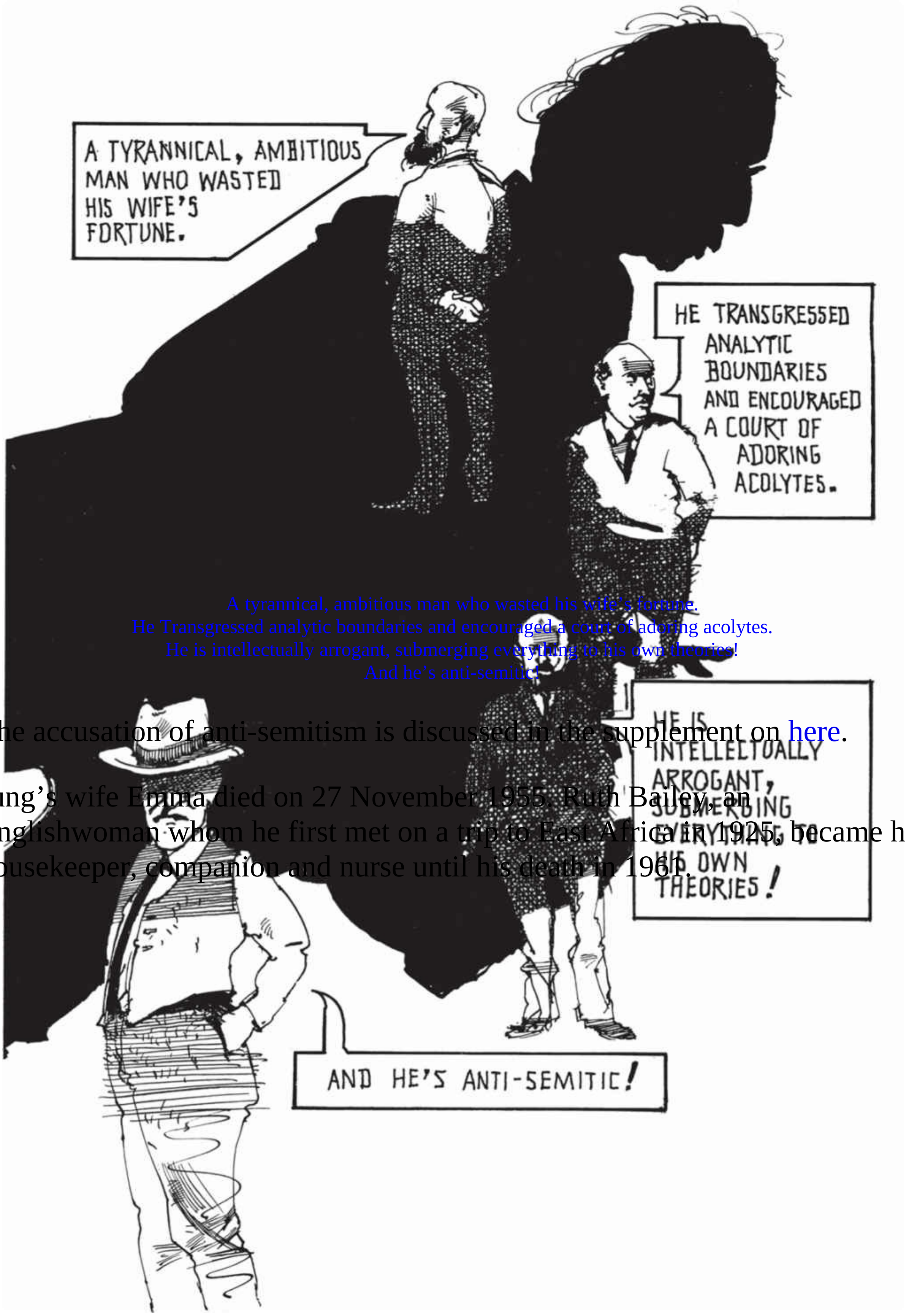
To the end, Jung went on seeking for “an answer to Job” – a reply to the spiritual dilemma facing modern man. He often retreated to Bollingen to be in the presence of wise old Philemon. Jung himself was now a mythic Philemon, “the sage of Kusnacht”.


BUT EVERY LIGHT CASTS A SHADOW ...

But every Light casts a shadow …

Due to the wide range of his thought, Jung’s influence extends far wider than the theory and practice of analytical psychology. He bridges the world of science (the testing of theories through empirical, clinical observation) and that of divination (the realm of spirits, omens and mythopoeic imagination).

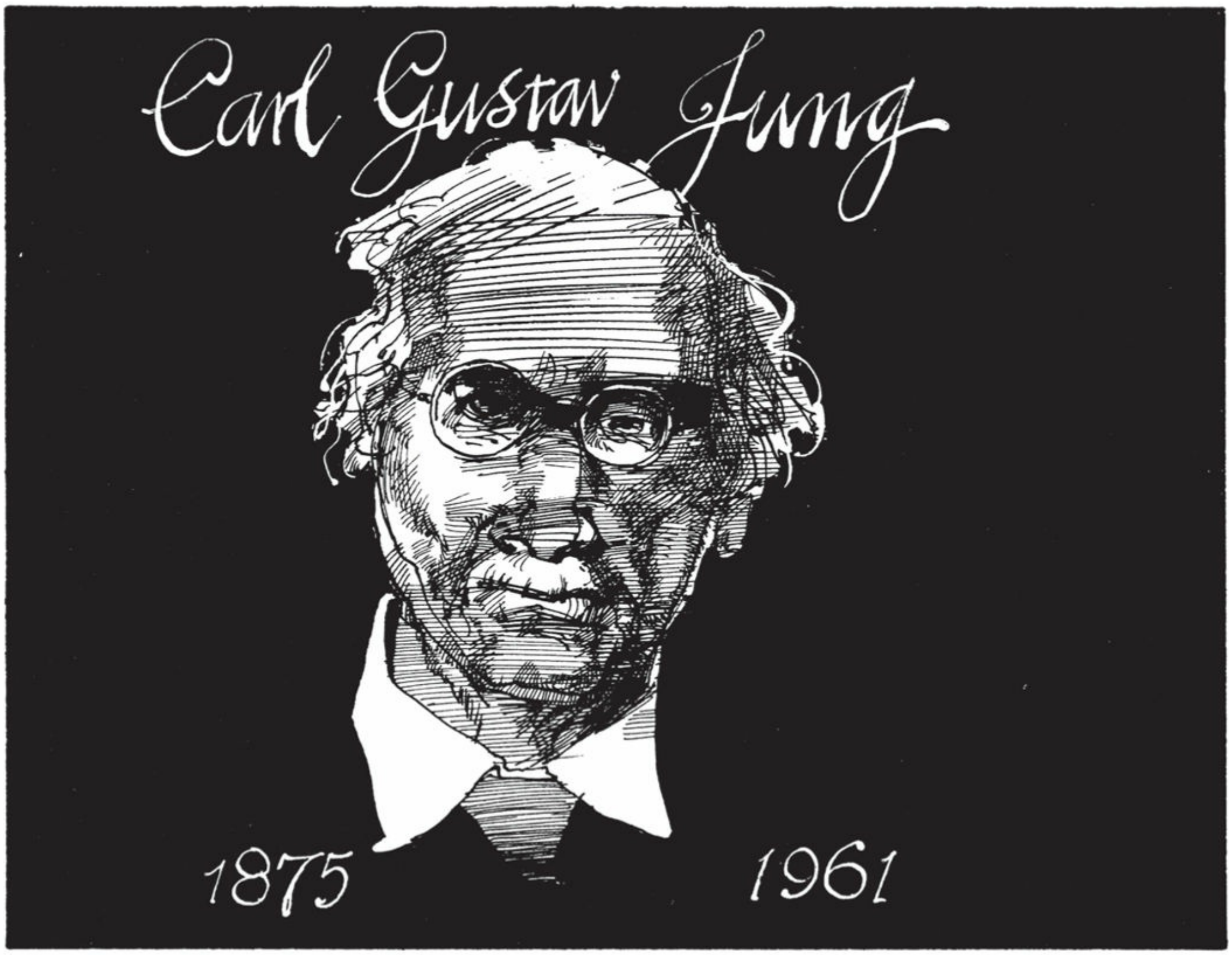
Jung’s critics portray him as a darker figure.


A TYRANNICAL, AMBITIOUS MAN WHO WASTED HIS WIFE'S FORTUNE.
HE TRANSGRESSED ANALYTIC BOUNDARIES AND ENCOURAGED A COURT OF ADORING ACOLYTES.
HE IS INTELLECTUALLY ARROGANT, SUBMERGING EVERYTHING TO HIS OWN THEORIES!
AND HE'S ANTI-SEMITIC!

A tyrannical, ambitious man who wasted his wife’s fortune.
He Transgressed analytic boundaries and encouraged a court of adoring acolytes.
He is intellectually arrogant, submerging everything to his own theories!
And he’s anti-semitic!

The accusation of anti-semitism is discussed in the supplement on here.

Jung’s wife Emma died on 27 November 1955. Ruth Bailey, an Englishwoman whom he first met on a trip to East Africa in 1925, became his housekeeper, companion and nurse until his death in 1961.



Jung continued a vast correspondence about his work and was frequently honoured throughout his old age. At the age of 85, on the last evening of his life, Jung opened and drank one of the best wines in his cellar. He died peacefully the following day, 6 June 1961, in his house on the lake.

A great storm broke across the lake in the hour following his death. The myth of Jung had only just begun.

“From the middle of life onward, only he remains vitally alive who is ready to die with life. For in the secret hour of life’s midday the parabola is reversed, death is born. The second half of life does not signify ascent, unfolding, increase, exhuberance, but death, since the end is its goal. The negation of life’s fulfilment is synonymous with the refusal to accept its ending. Both mean not wanting to live; not wanting to live is identical with not wanting to die. Waxing and waning making one curve.”

The accusation of anti-semitism is discussed in the following Supplement.

SUPPLEMENT

Jung and the Nazis

Accusations of anti-semitism have been made against Jung because of his presidency of the General Medical Society for Psychotherapy at the beginning of the Nazi regime. The Society was originally based in Germany, with an international membership and published a journal, the **Zentralblatt.** In 1933 when the Nazis came to power, the President of the Society was Ernst Kretschmer, and Jung was Vice-President. In June 1933, Kretschmer resigned, realizing that the Society would be forced to conform to Nazi ideology and exclude Jews from membership. Leading members of the Society then urged Jung to become President because he was in a strong position to prevent the Society from being Nazified. As a Swiss, Jung's intellectual and political freedom were not directly threatened by the Nazis.

Jung therefore accepted the Presidency in an attempt to keep psychoanalysis active in Germany and support German analysts, especially Jews. Within months, he formally re-drafted the constitution to make the Society an **international** organization. The new amendments created different national sections. Jung was President of the whole Society as well as of the Swiss section. A German section was founded in Berlin, September 1933, with M.H. Goering as its President, cousin of Nazi Reichsmarschall Hermann Goering. This was the Nazified section of the International Society. However, Jung's amendments allowed membership through **any** national group, which meant that Jewish analysts in Germany could have a platform for their work and preserve their positions by joining the Society through **another** national group.

These constitutional changes were ratified at the Society's congress in May 1934, and Jung declared that the Society should be "neutral as to politics and creed". Nazi persecution eventually made Jung's changes ineffective. Jung finally resigned as President in December 1939 when Germans created and joined other national groups, such as the Hungarian and Japanese, and pressed for them to “conform”. Jung’s moves within the Society were not publicly known, he was deeply politically embarrassed by an incident concerning his editorship of the **Zentralblatt.** Goering insisted on a supplement for the German section which declared support for the Fuehrer’s ideology. The supplement appeared in the December 1933 issue of the **Zentralblatt** and was distributed internationally. Jung was attacked for supporting a Nazi manifesto in a journal under his editorship, but he claimed that it was distributed without his knowledge or agreement. In 1936, Goering became co-editor, but Jung and his Swiss managing editor, C.A. Meier, continued to publish Jewish authors and review their books, despite Goering’s attempts to “conform” the **Zentralblatt.**

After Jung’s resignation, Goering in 1940 unconstitutionally declared himself President of the International Society, “conformed” it and its journal, and transferred its headquarters from Zurich to Berlin. In 1940, Jung’s writings were suppressed in Germany and his name was put on the black list.

“I Slipped Up”

Aniela Jaffe, Jung’s secretary, tells of an incident involving Jung and Leo Baeck (1873–1956), a Rabbi who had been friendly with Jung before the war. Baeck had been a professor of religion in Berlin and had survived the camp at Theresiendstadt. In 1946, he visited Zurich and having heard the accusations of Jung’s anti-semitism, he turned down Jung’s request to meet. Jung insisted on calling at Baeck’s hotel and the two men discussed the anti-semite accusations. Baeck became convinced that they were false and publicly said so, emphasizing a remark by Jung which particularly impressed him – “Well, I slipped up”. Baeck’s story also convinced another great Jewish scholar, Gershom Scholem, to accept Jung’s innocence and attend the Eranos conferences to which he had been invited.

A fuller treatment of Jung, anti-semitism and the Nazis can be found in Aniela Jaffe’s **From the Life and Work of C.G. Jung.**

Little Dictionary

Active Imagination: a therapeutic technique which allows unconscious contents to be exposed in a waking state. It is like “dreaming with open eyes”, but unlike the passivity of dreams, it demands the active participation of the individual. The images which arise may be elaborated through artistic and self-expressive media, such as painting.

Amplification: a method of interpretation in which the analyst assists the patient to connect an image in a dream or fantasy with universal imagery. The personal images are amplified by comparison with similar images and motifs found in myths and fairy-tales. By engaging in this process, a synthesis of consciousness and the unconscious, and of personal and collective, is attained. The individual is reconnected with the archetype expressed through the image, and the unconscious content is made explicit.

Analytical Psychology: Jung coined this term as early as 1913 to distinguish his approach from Freud’s psychoanalysis.

Apports: the paranormal and otherwise inexplicable production or transporting of material objects as, for instance, in a séance.

Archetypes: inherited, innate and a priori modes of perception, linked to the instincts that regulate perception itself. The archetypes are primordial ideas, common to all mankind, and they express only through archetypal images. They are charged with emotion and function autonomously from the unconscious.

Compensation: for Jung, the unconscious stands in a compensatory relationship to consciousness and functions to restore any imbalance or one-sidedness created by the conscious attitude. Repressed contents re-emerge in dreams, images and symptoms because “every process that goes too far immediately and inevitably calls forth compensation”.

Complexes: a collection of images and ideas with a common emotional tone that cluster around an archetypal core. They are autonomous and “behave like independent beings”. Complexes are mediated into consciousness by the Ego, which can be overwhelmed by them (as in psychosis) or identify with them (as in inflation).

Ego: the Ego is the centre of the field of consciousness and gives the individual his or her sense of purpose and identity. It organizes the conscious mind, mediating consciousness with the unconscious. The Ego is the precious “light” of consciousness which must always be guarded.

Extrovert and **Introvert**: the two poles of psychic orientation. In the extrovert attitude, energy flows outwards towards the world and is motivated and oriented by external, objective factors. Introverted energy withdraws from the world and is motivated and oriented by inner, subjective factors.

Functions: Jung distinguishes four properties of psychic energy, which he terms the four functions, paired into two sets of opposites: thinking–feeling and intuition–sensation. The functions are the means by which we orient ourselves to experience. In any individual, one function is conscious (superior); its opposite is unconscious (inferior); and the remaining two are partially conscious and partially auxiliary. The functions combine with the two attitude types (extrovert and introvert) to give eight functional types.

Hysteria: from the Greek for womb, hysteria was once diagnosed as a purely feminine disease. Psychiatry came to use the term to refer to neurotic behaviour in which the physical symptoms, e.g. paralysis or convulsions, derive from psychological rather than physical malfunction. Phobia, or extreme neurotic anxiety, is also a form of hysteria. Jung agrees with Freud that hysterical symptoms are a return of repressed memories in the personal background of the patient, and that they involve misplaced psychic energy, usually sexual. The form of the symptoms is itself symbolic of the nature of the psychological problem.

Individuation: the process of self-development in which an individual integrates the many facets of the psyche to become him- or herself – an individual, a separate, individual unity with a sense of psychic wholeness.

Libido: Freud’s use of the term libido as “sexual energy” is extended by Jung to include psychic energy in general. He eventually dropped the term libido altogether in favour of “psychic energy”.

Mandala: Sanskrit for “magic circle”. Sacred, geometric paintings used for meditation purposes and characterized by a circle and a square that radiate from a central point. Jung interprets them as an archetypal expression of the Self and wholeness. Mandala images often emerge in dreams and paintings during analysis.

Mythopoeic Imagination: the myth-making imagination characteristic of primitive mentality but also, according to Jung, of the unconscious. It is to be contrasted with the discursive and directed thought of consciousness. It appears in non-directed fantasy thinking and dream images, and reflects the pre-conscious archetypal structure of the psyche.

Neurosis: originally a “disease of the nerves”. Freud saw that this was not a disorder of the nervous system, but of personality, arising from the thwarting of instinctual drives. Beyond the broad distinction between neurosis and psychosis, Jung does not attempt a comprehensive classification of neurosis. His analysis takes the whole of the disturbed psyche as its subject, and he looks on neurosis as reflecting psychic imbalance. Neurotic symptoms may manifest a compensatory and teleological process of self-healing, since they direct the sufferer’s attention to his or her psychic unease.

Projection: the unconscious displacement of psychic contents onto other people or objects. The projected contents may be unacceptable emotions and qualities or they may be beneficial and valuable. Both Shadow and Soul-Image projections are carried by real men and women. The recollection and integration of projected contents is an important part of analysis and the individuation process.

Psyche and **Psychic Energy**: by psyche, Jung means the whole of our being, conscious and unconscious. His analytical psychology attempts to reveal a structure and dynamics of the psyche and to create a typology of psychic energy – attitudes, function, types and so on. Psychic energy can flow in a number of channels – biological, psychological, spiritual and moral. It will change direction and flow into another channel if it is blocked in any one channel. A shift in the flow of energy has purpose and functions to maintain a balance in the psyche as a whole.

Psychic Reality: a major concept for Jung, the psyche functions in psychic reality. Life is experienced as psychic reality, and even “illusory” experiences are real from this point of view. Both the inner and outer worlds are perceived by us in images, and as evidence of this, we tend to personify unconscious contents. So Christ, for example, is a collective image of the Self and has a real psychic force, quite independent of the historical question of Jesus.

Psychosis: an invasion of the consciousness by unconscious contents when the conscious Ego becomes overwhelmed, splitting the individual off from social responses and conventionally reality. Consequently, it is difficult for psychotic patients to respond to psychotherapy. The same process that produces madness in one person may be allied to genius in another. Psychotic states can be part of religious conversion and intense inspiration.

Schizophrenia: originally named dementia praecox, it was thought to be a disorder of body chemistry. It is characterized by a splitting apart of thoughts, feelings and actions. Jung acknowledged a physiological component in the illness but considered that its primary origin was psychological – the domination of personality by a split-off complex.

Self: the Self is an image of the unity of the personality as a whole, a central ordering principle. Jung wrote: “The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the Ego is the centre of the conscious mind”.

Shadow: the inferior, uncivilized and animal qualities repressed by the Ego form a Shadow, which stands in compensatory relationship to the “light” of the Ego. The Shadow is “the thing a person has no wish to be”. It is of the same sex as the individual and can appear in dreams and fantasy if it can be projected.

Soul Image (**anima**, **animus**): an archetypal, inner image of the opposite sex – the anima in a man and the animus in a woman. It appears in dreams and fantasies and is projected onto individuals of the opposite sex, most frequently in the experience of “falling in love”. The Soul-Image has a compensatory relationship to the Persona. It functions as a guide to the soul and offers creative possibilities for the individuation process.

Teleology: teleological explanations seek an understanding in terms of purpose and end-goals, rather than a reduction to prior causes. Unlike Freud’s psychoanalysis, Jung’s analytical psychology frequently refers psychic functioning to such goals, as in the process of individuation.

Transcendent Function: an archetypal process that mediates opposites and enables a transition from one attitude or condition to another. It is activated whenever consciousness is engaged in the tension of opposites. Symbols carry such opposites, and thus the transcendent function arises in the attempt to understand the elusive meaning of images and symbols. The function has a healing effect by bridging consciousness and the unconscious and by allowing an individual to move beyond one-sidedness.

Transference: the projection onto the analyst of feelings and ideas that are derived from introjected figures or objects in the patient’s past, commonly parental figures. The patient repeats and re-enacts the past relationship with the analyst. The transference may be a positive one (falling in love) or a negative one (hostility and hatred). By analyzing the transference, unconscious patterns become conscious to the patient. Counter-transference occurs when the analyst projects his or her own unconscious contents onto the patient.

Unconscious: in analytical psychology, as in psychoanalysis, the existence of the unconscious, with its own laws and functions, is presupposed. It is capable of autonomously affecting and interrupting consciousness. Jung posits both a personal and collective unconscious. The personal unconscious consists of personal, repressed, infantile contents. The collective unconscious contains collective, inherited contents: the instincts and the archetypes. One of Jung’s favourite metaphors for the unconscious is that of the sea. With its fluidity, calms and storms, mermaids and monsters, it can be a force of either creativity or destruction. Jung considers the unconscious to be primarily creative, in the service of the individual.

Unus Mundus: the “One World”. This phrase of the alchemists suggests the interpenetration of spirit, soul and matter. As interpreted in Jung’s psychology, it describes the interrelation of psyche and body. With the development of synchronicity and the positing of a “psychoid substrate” of reality, this metaphor is carried into the interrelation of psyche and matter.

Jung hoped this would lead to a common ground for psychotherapy and physics.

Further Reading

Books by Jung

Jung's collected works (CW) are available from Routledge (UK) and Princeton University Press (US). The following serves as an introduction to Jung's writings. (Publishers are as before unless indicated.)

Modern Man in Search of a Soul

Man and His Symbols (Turtleback Books, Important Books)

Psychological Types (CW6)

Two Essays on Analytical Psychology (CW7)

Analytical Psychology: The Tavistock Lectures

Selected Writings (Fontana Press)

The Red Book, Liber Novus (Norton)

The best introduction to Jung is his autobiography, **Memories, Dreams, Reflections**, published posthumously. It was recorded and edited by his secretary, Aniela Jaffe, but there is controversy as to how far it is written in Jung's own words and how far it has been filtered by Jaffe.

Books about Jung

Vincent Brome: **Jung: Man and Myth** (Macmillan 1978)

F.X. Charet: **Spiritualism and the Foundations of C.G. Jung's Psychology** (SUNY 1993)

Henri F. Ellenberger: **The Discovery of the Unconscious** (Basic Books 1970). It contains a definitive chapter on Jung's work.

Frieda Fordham: **An Introduction to Jung's Psychology** (Penguin 1953)

Jolande Jacobi: **The Psychology of C.G. Jung** (RKP 1942)

Aniela Jaffe: **From the Life and Work of C.G. Jung** (Hodder & Stoughton 1972)

Thomas Kirsch & George Hogenson (Eds): **The Red Book: Reflections on**

C.G. Jung's Liber Novus (Routledge 2014)

Laurens van der Post: **Jung and the Story of our Time** (Penguin 1976) Sonu Shamdasani: **Jung and the Making of Modern Psychology: The Dream of a Science** (Cambridge University Press 2003)

David Tacey: **Jung and the New Age** (Brunner-Routledge 2001)

Analytical Psychology

Marie-Louise Von Franz published extensively on Jung and analytical psychology. See especially **C.G. Jung – His Myth in Our Time** (Hodder & Stoughton 1976). For an introduction to the practice of analytical psychology, see Harry A. Wilmer's illustrated volume **Practical Jung: Nuts and Bolts of Jungian Psychotherapy** (Chiron 1987). A useful reference to Jungian terminology is **A Critical Dictionary of Jungian Analysis** by Andrew Samuels, Bani Shorter & Fred Plaut (RKP 1986).

Jung's ideas have been developed by James Hillman into "Archetypal Psychology". See his **Archetypal Psychology, Uniform Edition, Vol. 1** (Spring Publications 2013. original 1983) and, with Sonu Shamdasani, **Lament of the Dead: Psychology after Jung's** *Red Book* (Norton 2013).

Synchronicity and Divination

Jung’s key text is **Synchronicity: An Acausal Connecting Principle** (RKP 1977, also in CW8). See also his foreword to the **I Ching** (Wilhelm translation, RKP and CW11). Other works include Marie-Louise Von Franz: **On Divination and Synchronicity** (Inner City 1980); Maggie Hyde: **Jung and Astrology** (Aquarian 1992) – specialist for astrologers; and Roderick Main: **Revelations of Chance** (SUNY 2007). See also his edit of Jung’s writings: **Jung on Synchronicity and the Paranormal** (Routledge 1997).

Maggie Hyde is a co-founder of The Company of Astrologers, London, a consultant astrologer and the director of the Media Cosmics agency. She lectures internationally on divination and Jung and is a guest lecturer on the Myth, Cosmology and the Sacred MA at Canterbury Christ Church University. She has an MA in Mysticism and Religious Experience and is currently pursuing doctoral studies in divination.

Michael McGuinness illustrated the first edition of this book. He is an artist, designer and former art editor at the *Reader’s Digest* and *The Sunday Times*. He is an Associate Member of the Royal Watercolour Society and has exhibited with them regularly.

Oliver Pugh illustrated this revised edition. He is an award-winning graphic designer, illustrator and artist.

Index

abreactive recollections ref 1
alchemy ref 1
Analytical Psychology ref 1, ref 2, ref 3, ref 4
anima / animus ref 1
anti-Semitism ref 1, ref 2
archetypal process ref 1
archetypes ref 1
active imagination ref 1
astrology ref 1, ref 2

Burghölzli ref 1, ref 2

Catholicism ref 1
Charcot, Jean-Martin ref 1, ref 2, ref 3
Christ ref 1, ref 2
Christianity ref 1, ref 2
collective shadow ref 1
collective unconscious ref 1, ref 2, ref 3, ref 4, ref 5, ref 6
compensation ref 1
complex ref 1

death ref 1, ref 2
dissociation ref 1
dreams ref 1, ref 2, ref 3, ref 4, ref 5
    Jung ref 1, ref 2
    prophetic ref 1
    symbols in ref 1, ref 2
dual personality ref 1, ref 2

ecliptic ref 1
Ego ref 1, ref 2, ref 3
extroversion ref 1, ref 2

Faust ref 1
female ref 1, ref 2, ref 3

four functions ref 1, ref 2, ref 3, ref 4
fox, the ref 1
Freud, Sigmund ref 1, ref 2, ref 3
    differences and split with ref 1, ref 2, ref 3

God ref 1, ref 2, ref 3, ref 4

healing function ref 1
hermaphrodite ref 1, ref 2, ref 3

I Ching ref 1
incest ref 1, ref 2
individuation ref 1, ref 2, ref 3
instinct ref 1
introversion ref 1, ref 2
intuition ref 1, ref 2
irrationality ref 1
Izdubar ref 1, ref 2

Jesus ref 1; *see also* Christ
Jung, Carl Gustav breakdown ref 1
    childhood ref 1
    criticism of ref 1
    death ref 1
    dreams ref 1
    mid-life crisis ref 1
    mother ref 1
    personalities ref 1
    differences and split with ref 1, ref 2, ref 3
    wife ref 1, ref 2
Jungian analysis ref 1

Kant, Immanuel ref 1

Lapis ref 1, ref 2
Liber Novus see *Red Book*
love ref 1

male ref 1, ref 2
mandala ref 1, ref 2
Mercurius ref 1, ref 2, ref 3
mothers ref 1
mythology ref 1, ref 2
mythopoeic imagination ref 1

Nazis ref 1, ref 2
neurosis ref 1, ref 2
numinous experience ref 1, ref 2

opposites ref 1, ref 2, ref 3, ref 4
out-of-body experience ref 1

paranormal ref 1, ref 2, ref 3
Pauli, Wolfgang ref 1
Persona, the ref 1, ref 2
Philemon ref 1, ref 2, ref 3
Philosopher's Stone see Lapis
Pisces ref 1
projection ref 1, ref 2
psyche defined ref 1
psychiatry ref 1
psychological types ref 1
psychology
    and alchemy ref 1
    see also Analytical Psychology
psychosis ref 1

rationality ref 1
rebirth ref 1, ref 2, ref 3
Red Book ref 1, ref 2
relationships ref 1
religion ref 1, ref 2
    see also Christ; Christianity; God
repression ref 1
Rosarium Philosophorum *see* alchemy

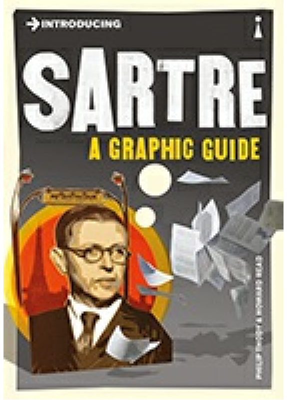
schizophrenia ref 1, ref 2, ref 3, ref 4
science ref 1, ref 2, ref 3, ref 4
séances ref 1, ref 2, ref 3
Self, the ref 1, ref 2, ref 3, ref 4, ref 5
sexuality ref 1, ref 2
shadow ref 1, ref 2, ref 3, ref 4, ref 5
Shamdasani, Sonu ref 1
Soul, the ref 1, ref 2, ref 3, ref 4, ref 5
soul-image ref 1, ref 2
spirit ref 1
  guide ref 1, ref 2; *see also* Philemon
  world ref 1, ref 2
Spirit of the Depths ref 1, ref 2, ref 3
Spirit of this Time ref 1, ref 2
spiritual issues ref 1, ref 2
Spring Point ref 1
Swedenborg, Emanuel ref 1, ref 2
symbols ref 1, ref 2, ref 3, ref 4, ref 5
synchronicity ref 1

thinking ref 1, ref 2, ref 3
time ref 1
transcendent function ref 1
transference ref 1, ref 2

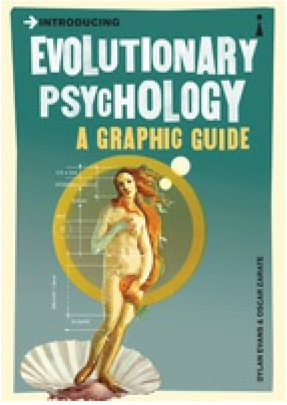
unconscious, the ref 1, ref 2, ref 3, ref 4, ref 5
  Jung's ref 1
  structure ref 1
unus mundus ref 1, ref 2
wholeness ref 1, ref 2
word association ref 1, ref 2

Many Introducing Graphic Guides are now available in ebook format – including the titles below. Check in at introducingbooks.com/ebooks/ to keep up to date with more titles as they are published in ebook format.

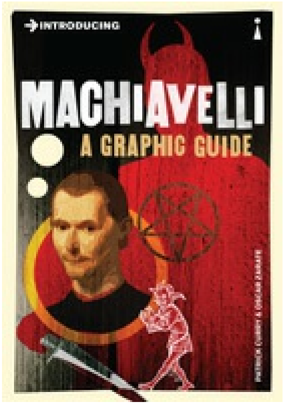
9781848319769 – Introducing Sartre


INTRODUCING
SARTRE
A GRAPHIC GUIDE
PHILIP THODY & HOWARD READ

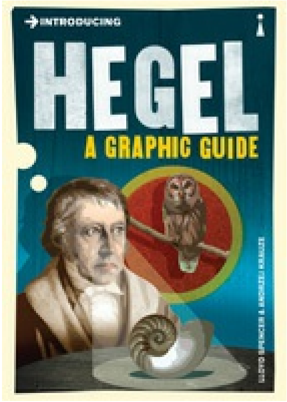
9781848319776 – Introducing Evolutionary Psychology


INTRODUCING
EVOLUTIONARY PSYCHOLOGY
A GRAPHIC GUIDE
DYLAN EVANS & OSCAR ZARATE

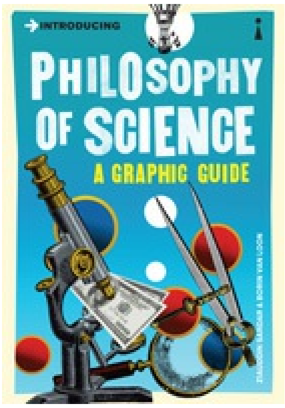
9781848319783 – Introducing Machiavelli



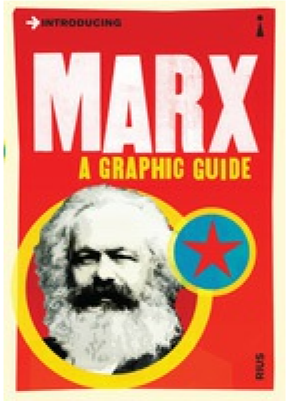
9781848319790 – Introducing Hegel



9781848319806 – Introducing Philosophy of Science

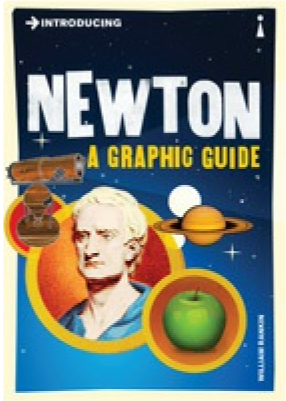


9781848319813 – Introducing Marx



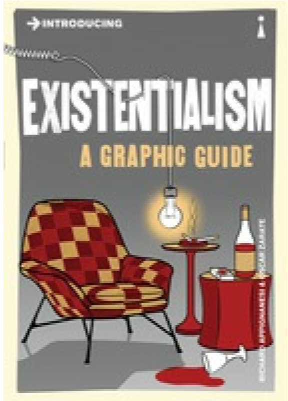
INTRODUCING
MARX
A GRAPHIC GUIDE
RIUS

9781848319820 – Introducing Newton



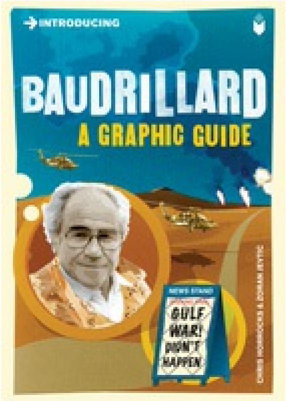
INTRODUCING
NEWTON
A GRAPHIC GUIDE
WILLIAM RANKIN

9781848319837 – Introducing Existentialism



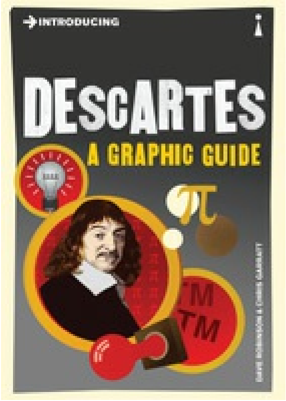
INTRODUCING
EXISTENTIALISM
A GRAPHIC GUIDE
RICHARD APPIGNANESI & OSCAR ZARATE

9781848319844 – Introducing Baudrillard



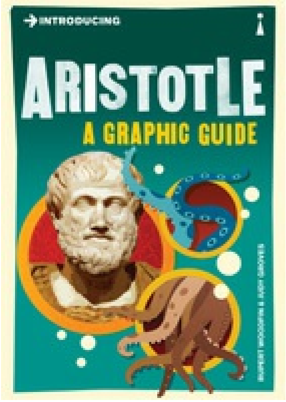
INTRODUCING
BAUDRILLARD
A GRAPHIC GUIDE
NEWS STAND
GULF WAR! DIDN'T HAPPEN
CHRIS HORROCKS & ZORAN JEVTIC

9781848319851 – Introducing Descartes



INTRODUCING
DESCARTES
A GRAPHIC GUIDE
DAVE ROBINSON & CHRIS GARRATT

9781848319868 – Introducing Aristotle



INTRODUCING
ARISTOTLE
A GRAPHIC GUIDE
RUPERT WOODFIN & JUDY GROVES

INTRODUCING
BUDDHA
A GRAPHIC GUIDE
INTRODUCING
CAPITALISM
A GRAPHIC GUIDE
INTRODUCING
CHAOS
A GRAPHIC GUIDE
INTRODUCING
CRITICAL THEORY
A GRAPHIC GUIDE
INTRODUCING
CULTURAL STUDIES
A GRAPHIC GUIDE
INTRODUCING
ETHICS
A GRAPHIC GUIDE
INTRODUCING
FEMINISM
A GRAPHIC GUIDE
INTRODUCING
FOUCAULT
A GRAPHIC GUIDE
INTRODUCING
FRACTALS
A GRAPHIC GUIDE
INTRODUCING
HEIDEGGER
A GRAPHIC GUIDE
INTRODUCING
HINDUISM
A GRAPHIC GUIDE
INTRODUCING
ISLAM
A GRAPHIC GUIDE
INTRODUCING
JUNG
A GRAPHIC GUIDE
INTRODUCING
KEYNES
A GRAPHIC GUIDE
INTRODUCING
LINGUISTICS
A GRAPHIC GUIDE
Cat
Dog
INTRODUCING
LOGIC
A GRAPHIC GUIDE

MARXISM
A GRAPHIC GUIDE
MODERN-ISM
A GRAPHIC GUIDE
NIETZSCHE
A GRAPHIC GUIDE
PHILOSOPHY
A GRAPHIC GUIDE
POST-MODERN-ISM
A GRAPHIC GUIDE
PSYCHOLOGY
A GRAPHIC GUIDE
QUANTUM THEORY
A GRAPHIC GUIDE
INTRODUCING

and many more...

Tell us about yourself – and win books!

Visit the → INTRODUCING site, fill out our short survey and every month one respondent will win five Graphic Guides of their choice.

Say what you think about the series, which new titles you'd like to see, and get involved – wherever in the world you are!

introducingbooks.com/survey

Full terms and conditions on website